

# A discourse of some troubles and excommunications in the banished English Church at Amærdam.

Published for sundry causes declared in the pſeface to the Paſtoure  
of the ſaid Church.

ſ. Iſah. 66. ſ.

Hear the worde of the Lord all pee that tremble at his worde, your  
brethren that hated you, and caſt you out for my names ſake, ſayd, let the Lord  
be glorified, but hee ſhall appeare to your ſop, and they ſhall be aſhamed.

ſ. Pſal. 55. 12. 13. 14.

Surely mine enemy did not diffame mee, for I could  
have borne it: neyther did myne aduerſarie exalt himſelfe againſt  
mee: I would have hid mee from him. 13. But it was thou a man even my companion, my  
myſde, and my familiar. 14. Which delighted in conſoling together, and went  
into the houſe of God as companions.

ſ. 1. Pet. 3. 15. 16. 17.

Sanctifie the Lorde God in your hearts, and be redie  
alwaies to gibe an answer to every man that asketh you a reason  
of the hope that is in you. 16. And that with meeknes and reverence, that  
when they ſpeake evill of you as of evill doers, they may be aſhamed, which blame  
your good conſideration in Chriſt. 17. For it is better (if the will of God  
be ſo) that pee ſuffer for well doing, then for evill doing.

ſ. 3. Iohn. verſ. 9. 10.

I wrote unto the Church, but Diotrephes, which lo-  
veth to have the preeminence among them, receiveth vs not: 10.  
wherefore if I come, I will declare his deedes which hee doeth, ſparring againſt his brie-  
faticious wordes, and not therewith content, neither hee himſelfe receiveth  
the brethren, but forbiddeth them that would, and caſteth them  
out of the Church.

Printed at Amſterdam.

1603.



March 22

# TO THE READER

**I**t is not without cause that Christ commandeth to a striver to enter in at the strait gate: for so many b offenders arise not onely by them without / but even by them within the Church, that if it were possible they should deceive the verie elect: And as the former, so especially the latter sorte are most dangerous, and hurtfull, for they do not onely indanger: them who are byrthen with them already in the same truth, but also they hinder men frō seeking to enter into Christs folde, or seeking to enter, they byrthe them c back agayne, having not grace and ability to strive, c to strive lawfully, constantly, and unto the end: they cause also the mouthes of the aduersaries to be opened, they hurt thep owne soules: Hea thep cause the truth it selfe to be evil spoken of, and which is most grieuous, by all these things they dishonour God, whose house holines & becometh for ever.

If he that Anno 1575. published the troubles which began at Franckford Anno 1554. (and continued to the end of Q. Maries daies, among the people fled thither for the Ghospell,) compleyned, and lamented for the vsavourie dealings against the truth, and the professors thereof, by reason of those troubles: and that not onely pofane, and unbideled scoffers, but even preachers (and that in thep pulpits) such as were to be revered for the gifts God had given them, brake into verie vsavourie speeches, and vnjust accusations: If (I say) in that age those troubles found such: What may these troubles look for in these daies, wherein scoffing is come to the height, and all is covered vnder pregnancie of witte, Policie more then Religion possesseth mens hearts, and all over-plead with the c cloke of (counterfeyte) wisdom: Surelp, if both pofane, and politike persons turne these things to their further hardening in sin, and increase in securitie, they shall the sooner fill by their measure, and so at length be broken, yet I hope the byright hearted and vertuous sorte will make a better vse thereof, and help the Lord against the mightie in battel, that so they may escape the judgment s pronounced agaynst such as neglect to help him, or do his work deceptfully.

Herevpon the reader (whosoever hee be, frend or foe) is to be requested, that hee make not a wrong vse (to the g deceyving, and hurt of his owne soule) of the things declared in the discourse following: for the truth is the truth, and h holp: sins p. rsonall may not condemne it, the persons are to be tried by it, and to be knowne by their fruites: but it not to be iudged by the i walking of the professors thereof.

It is pittifull (I confesse) and much to be lamented, that men professing one true Religion, especially professing themselves banished for true Religions sake should be at controverbie, because (as one truly and well noteth) vworldly vvile Politike men iudge it, and beat it into the heads of others as a token, vvhat the mindes of such men are, and vvhat they Religion is: Whereas (silly soules) if they would looke into Gods kvord, they should see that true Religion is not the cause herof, neyther by these to be measured, but that in verbe as these corruptions are not of God who cal- lety vs, so are they of, and from men, who seeke to cover, plead, and dawbe

a Luther 24.  
\* 1 Cor. 11.  
b 1 Tim. 18.  
and 24.  
\* Heb. 12.  
15.  
\* Rom. 2.  
24.  
c 2 Tim. 1.  
15.  
ad 2.3, &c.

\* 1 Pet. 2.  
16.

\* Indg. 5.  
23.  
Art. 48. 10.

g 1 am. 1. 22.  
26.  
1 Cor. 4. 22.  
b 1 Tim. 1. 8  
d Gal. 19. 8.  
&c.

13 Dat. 7. 15.  
16. 17. &c.  
109. 8. 31. 32.

k 1 Cor. 12.  
19.  
Galat. 2. 11.  
12. 13. 14.  
ad 5. 8. 9. 10.  
ad 6. 12. 13.

## To the Reader.

by the corruptions that break out, in, and among them, neyther can endure admonition, or reproofe, but account it contention, trouble, slander, sedition, and such like: But these may not make the godly man to leave of the good, nor to returne vnto, or take part with the evil. Chyristie marchants, ad carefull mariners cease not to adventure or trauell, though many stormes, rocks, and sands occur in the seas, sea and though many through their negligence or unskillfullnes make shipwreck thereby. When may not follow the idle sluggard, who sayth a lion is in the way, neyther the spyder which gathereth from the best flowers popson to her owne, and others hurt, but be like to the howlholder p which byingeth forth out of his treasure things both newe and olde: to the diligent gathering q ant, which prepareth her meat in the sommer, and gathereth her fooode in harvest, as also to the quicke and fruitfull bee, which both from the stinkingest weede, and the sweetest floure gathereth honie to the hely, and benefit of it selfe and others.

Let not therefore the winter or stormes of persecutions and afflictions without, or within the Church, neyther the stones or weedes which thou mayst see or heare to be in the beds of the Lordes garden, or in his vineyard discourage thee from entering into the same garden or vineyard: being entered, let them not dismay thee to dy the three back againe, but enter, sweate, be of good courage, labour, continue, endure the heat of the day till the maister of the vineyard come: Help to gather out the weedes, ad stones, those which thou canst not leave vnto the perfect gatherer, which will not onely in this life haue the grosse stones, ad weedes remoued, but in the great Day will also separate the verry smallest tares from the wheat: If thou in this life for thy labour be w smitten by thy fellow serbants, faint not, but stil beare the burthen til the Lord come, ad thou overcoming shalt then be happye.

The Church of God as it is generally copared to a vineyard, so the particular congregations thereof may be compared to beds, which (as the vineyard, so they) are planted with the best plants, and the Lord looketh for good fruites: If they answer not the Lordes expectation, let them know, that if he spare not the vineyard, neither will he spare them.

Further let all men, ad women know that by afflictions without, and within the Church, they that are z appoybed, be knownen, and let them in the Lord be exhorted to take heed that they be not found guilty of the sins ad persecutiōs by them without, or of the corruptions, ad afflictions raised up by them within the Church, least they partake in the a plagues of the one: or in the severe affliction b and death of the other.

I publish this discourse neither in contempt of anie, nor seeking reuenge/ but for sundrie causes enforced thereto/as in that, which followeth to Mayster Fran: Iohnson, the Pastor may appeare.

I name it a discourse of b some troubles, because it conteyneth not all the troubles that haue bene, or are in that Church, but some of the, ad those aggering in very many things with the troubles in the banished english Church at Frankford in Q. Marias daies, as may appeare by the comparing of them together, which is sett downe after the preface to the Pastor.

If any thinke me to be moze sharpe in this discourse then is meete, let them

see. 14. 15.  
16. 24. 5. 6.  
17. 18. 5. 10.  
19. 20. 15. 19  
21. 22. 13. 13.  
4. 4. 45.

o Pro. 22. 13  
p Math 13.  
52.  
q Wt. 6. 7. 8  
and 10. 25.  
r Iudg. 14. 3.

f Mat. 1. &c

t Isa. 5. 2.  
and 62. 10.

u Mat. 13.  
27. 28. 29. 30  
41. 42. 43  
vv Luhe. 12.

45.  
x Ier. 2. 24.  
&c.

y Isa. 5. 5. 6.  
sec. 7. 12. &c.  
p Ier. 2. 2.  
and 3.

with heb. 12  
25.

3. 1. Cor. 11. 19  
Ier. 2. 2. ad 3.  
a Ier. 18.

4.  
b Ier. 2.  
22. 23.

then consider the greatness of the offenses, and sins admonished, the injury returned for the same, the heaviness of the burthen, the unnaturalness of the dealing, the continuance, and increasing of the oppression, the adding and augmenting of sins as with an high hand: let them weigh well if the burthen and injuries were upon their owne shoulders, how then they would account of them, and what they would desire to be done: and how much more then, when God is dishonored, his truth reproched, the soules of his seruantes injured, yea the strikers and standers forth against sins, and for good, cast out from abiding in the inheritance of the Lord: these contentions haue not berne for small matters, but for offenses and sins whereby God was much dishonored, and his truth reproched: from personall offenses vnreformed, the evil grew to corruptions, and sins in Gods worstship: the troubles haue bene not for a short time, but for sundry yeares: the sins such as others there by defiled, spread far, and soze festered, so that inueterate and foule vicers must be deeply lanced: the strife and contention grown to such a height, that the offenders, and dabblers by of their sins remanyn vnrepentant are retained, the admonishers and seekers of amendment, yea the comers to seke and make peace cast out from abiding in the inheritance of the Lord as contentious persons, slaunderers, schismatikes, and such like, so that being forced to clear our selues heretof, wee may not with sluggish silence longer forbear, nor with good consciences suffer, but must sharply rebuke them, that they may be sound in the faith, that corruptions with iniquity, take not place, and that the sinceritie of the truth which must be dearer to vs, then our lybes, be not betrayed. Now the Lord of the vineyard and harvest is to be praised, that he would send and thrust forth labourers into his vineyard and harvest, who may worke, beare the heat of the day, at length reape, and receiue the penie. All men also are to be requested, that they would be moued with the troubles, complexions, and sorowes of the afflicted, to put their helping hearts and hands to the Lords worke, and not with drafte eares neglect them, neither with foule mouthes (worse then the k. Priests, and Levites) stoffe at, or with vn sensible hearts (condemned by the Samaritanes example) passe by their neighbours wounded with the bitter enuy, euill deuises and false accusations not onely of aduersaries without, but even of their owne brethren within the Church. In a word, let all be perswaded to walke as in the presence of him, before whom all must appear and render account. The things done, according to that they haue done, whether it be good or euill. In which perswasion I commit the reader to God, who in mercie add such unto his Church, as hee hath appointed to be saved, and giue them whom hee hath added to walke o worshyp the Gospell, and wiselpe in the troubles which follow the same: which hee graunt for his name and truth sake in Iesus Christ, Amen.

Thine in Christ.

George Ihonson.

r Num. 13

30.

b Luke 6.31.

e 1. Sam. 26

19.

f Heb. 12.15.

g Tit. 1.13.

h Rebel. 12.

11.

i Math. 9.

38.

and 20. 1. See

k Luke 20.

30.31.

l vers. 33. See

in Eccles. 12

13.14.

2 Cor. 5.10.

11.

Jerem. 17.10.

Job 34. 11.

n Act. 2. 41.

47.

and 5. 13.

and 9. 26. 27

o Phil. 1. 22.

Eph. 4. 1.

and 5. 15. 16

17.

a 390.18.19

b 390.17.14

c 1 Sam. 17

d 29.

e 11.3.

**H**ow true (brother) have both of us (by lamentable experience) found that / which I often wrote to you many years since / A brother offended is harder to vinnce then a strong citie : and their contentions are like the batt of a palace / and what counsell I gave / you may remember / namely / b to leave of, ere the contentions were meddled with : But whether I despayne / & and shorne to take counsell of your younger brother / or conceytnedness of your owne graces / and gifts / with desire of diminution / or the malice of Satan \* who embred the blessings of God upon us / or what sinister thing stirred you by to neglect it / the Lord knoweth / and let your conscience tell you / As also what worke the Lord hath / and will bring to passe by these troubles / I referre to his infinite and divine wisdom / despying his mercifull maiestie to give me always to hold and mainteine a good and iust cause / to carrie it as I ought / to endure and walke worthyp the trials thereof / to waite and in due tyme to finde a good issue with his blessing.

For mine owne parte / if you or any other object / that I should have practised that counsell my selfe which I gave to you / I answer / (and that in good conscience) that so the Lord gave mee to doe : for prooffe hereof (if you should deny it) when you wrote letters unto mee (both of us being then shut up in divers prisons for the Ghostell, and could not be suffered to be together) after I had read one or two of them / Ad perceived your manner of dealing (taking things in the evil part / recompensing brotherly admonitions / exhortations / and entreaties with bitter taunts / reproches / and rebulings) I required the byinger of the (you know whom I meane) that he would reade them / and if they were brotherly / and Christian / to deliver them to mee / if bitter and backbiting / to send them / because if it were possible to avoid it / I would not contend with you / having knowlege your manner of dealing towards mee in sundry controversies betweene us about matters of Religion / unto the allowance and practise whereof the Lord notwithstanding in his good tyme brought you : Now how many such letters you sent / which I would not reade / that I might shunne the occasions of strife / as also what answers I sent you to them / still bying the places before alledged / the byinger can witness : Pea your wprses subtilly devise to induce me to have read your letters was also frustrated.

f 1 King. 21.

g 8. etc.

h Rom. 12.

i 18.

Moreover / what I meane / I then besed to have peace / port and others knew / but I could not obteneue it / except I would beare that / which was contrary to a good conscience.

Afterward in these countries / where wee remayne banished / you (I feare / being stirred by by that envious / and subtle man / Mr. Studly, who like Iob, d would have peaceable woordes unto mee / but still kept a sword to have killed mee withall / if he could) you I say / againe beginning the matter / what reproches / rebulings / scoffings / evill dealing / and heavie burthens did I / and others beare at your hands for peace sake : Pea when you came to conclude the strife at the first habling of it in these cōtries how corruptly did you conclude it : so / as I byged you with that me Michah. That you spake the corruption of your soules, and so vrraped it up.

k 1 Mica. 7.3.

Whereupon what Mr. Ainsworth, Tho. Michell and others spoke call you to minde : But no remedie could I have at your hands / onely for peace sake / and by perswasion of some brethren I was drawn also to beare this corruption among you.

Further in your last proceedings / (when Mr. Studly, of whome I spake before that I feared hee was the stirrer of you by to contention / but now I may truly say / that I saw him with mine eyes whispering you in the eares / whereupon presently you stirred by the strife / made an inbective speech against mee / and so a breach / which never since could be stopped / so that I may now call the said Mr. Studly, the rayer up of contentions among brethren, whome how the Lord hateth / Ad abhorreth let him reade : I say / even in this last proceedings how many things did I suffer / and beare unto for peace sake : how many times requested I you / the Elders and the Church / to say your communication Ad to let other reformed Churches beare trp /UDGE and end the matters by the woode of God : What questions did you bye me into to answer / how many protestations forced you me to make : how many groundes of scitpore with reasons in writing (which I yet have by mee) did I offer to you / yobing that it was not lawfull for mee to beare unto you / and that I could not with a good conscience acknowledge as you would have mee : Which / as other writings likewise you put from you / reiecte / and would not so much as reade or looke upon them : although I againe / and againe offered them / Ad spake to you thereof / yet you headly proceeded on as you pleased.

l 19.

Pea that your extort. might be stopped / peace had / and occasions of reproching the truth /



# To Mr. Fran, Iohnson, Pastour,

And professors thereof / hindered / I acknowledged in that writing so much as I could wish  
a good conscience / and when you would not read it / I afterward also acknowledged  
it openly in the congregation. All which so much as I durst & possibility / and might do with  
a good conscience I did / yet were yet not contented / except I would violate a good conscience  
need to the grosse corruptions / which were among you : wink at your sins in bigody / and  
unrighteous walking / and approve that which was contrary to the worde of God / which  
also you in forgerie / while you suffered imprisonment had subscribed Ad written with your  
owne hands to the Church that it ought not to be done / howsoever now for labour / of some  
other sinister affection you practise the contrary.

The matters betweene vs were three sundry times ended / at all which times I was con-  
sent to beare much at your hands / agreement seeming to be made / and hoping you would  
rest in peace / yet still you h brake the agreements / and provoked againe to the ripping vp of  
the matters before ended / and would by no lawfull means be reconciled.

At length (brother) when no man would pronounce the sentence of excommunication / you  
in your anger and rage (having bene partly / accuser / witness / and iudge) would (not unlike  
to Iosephs i brethren) be also executioner / Ad so in derde in your furious anger yproceeding ex-  
communicated with your owne mouth your brother / who stood forth against your wbes  
sins / pures / the Elders, and the Churches sins : by which excommunication you have made  
your unchristian / unbrotherly / and unnatural dealing knowne in k Gath and in Askelon.

Since which time how often have I come to you / and how unnaturally have you be-  
come by taunts / rebellings / byappings / and shufflings / keeping me out of your doores / and  
making me to stand in the streete / whereof also you have not shamed to make your boast :  
How many reasonings have I had with you to draw you to repentance / and peace / and still  
you answered me with reproches : How long time / and by how many means both by  
word and writing have I sought unto other reformed Churches, that they might pearaile  
heare / rep / iudg / and end the matter betweene vs by the word of God, whereunto you would  
not / neither will be brought / but contrarie to nature / to shall order / Ad most contrary to I gods  
lines you with the Elders and Church, will not onely be parties / and accusers / but also  
witnesses / Iudges / and executioners in your owne causes / and will not submit the matter  
to any reformed Churches. If you deny any of these things / I can name the times / places /  
and persons sufficient witnesses.

Further so soone as I heard that you sayd you had answered the reasons which provoked  
that such as had fallen from the true service of God to idolatrous worship ought not to be  
chosen into Ecclesiastical office how oft came I to you / Ad requested how many means  
have I used to obtayne a copp at your hands / that if it were an errour wherein I and others  
had / we might by your answer (if it were an vpright m writing) be reclaimed / as partly  
in your writings we were drawn and confirmed in the error / if it were an errour : But  
still you reproched mee that I was an excommunicate : yea though I shewed you that the  
word of a just excommunication was for the good of the soule / so that if you were iust / you  
were bound to use all means to draw me out of errour / yet could I not / neither per can  
obteyne a copp at your hands. What dealing this is / and whether a Pastour ought thus to  
deal / is the godly wise iudge.

Finally / how many peaces have I tendered these things at your hands : are they not  
made then right : Yea how many peaces hath the Lord given mee to beare / and endure your  
kind / unbrotherly / and unius excommunication : Are they not above four : And in all  
these time no remorse / no pittie / no care of peaceable dealing wulde found at your hands.  
How let all these things be weighed / Ad so let men consider whether I laboured not to pac-  
e that counsell in selfe which I gave you / namely / \* to cease of contention / Ad to have peace  
you would not.

After all these hath not our kinde / careful / and oulde Father come a long journey to make  
peace : hath he not laboured with you / the Elders and the Church to bring you to peace :  
he not be of the counsell and help of the reformed Churches herein : Yet will you not be  
reformed / but adding that sin above all have also most troulsly excommunicated your Father  
peace seeker / recompensing to him evil for his good / hatred for his love / and railing  
at whome God blesseth. Yea after you had excommunicated him / how often came  
I and I to your house / sought and requested to have the matter heard / tried and ended by  
reformed Churches according to Gods worde : how sought we still the help of the Dutch  
French preachers to draw you hereto : How often desired he you (as if hee had  
the sonne, Ad you the Father) when as with teares that you would repent : In a worde /  
deep saine home that he was to take his journey / how came hee and I to your doore /  
hoping you that it might be you should see his face no more that while it was called to day  
should not slip the time / where with as length you somewhat relenting to have some

g Rom. 12.  
18.

h 30  
20.

i Genes. 37.  
18.19.20.

ii 2 Sam. 1.  
20.

l Dent. 1.18  
17.

m 2 Chron. 19.  
5.6.7.&c.

n Act. 15.2.&c  
Ad 19.38.39.

o Ad 24.8.20.  
Ad 25.5.16.

p 27.  
in Eccles. 12  
9.10.

q 11 Cor. 5.5.  
o 2 Tim. 2.

r 24.25.  
and 4.1.2.

s Tit. 1.9.10.  
11.

t Eccl. 33.  
and 34.

u Job. 17.  
14.

v D 30.100.  
4.5.

w 1 Pet. 3.9  
laure 3.18.

trp.ill; Per the deerp next day you were changed / and thised it was I am per/waded  
again hardened bp Dan. Stud that peace breaker / and contention maker betweene biethren  
pea betweene father and sonne) which thising when he saw (as sundry times before) still  
continued bp you / you forced him bp your ill dealing still to leave bp you his curse / and  
all the curses written in Gods booke against unthankfull and disobedient children / that  
sring bp gentle manes you would not be drawn to good / you might be terrified bp Gods  
curses in his booke / and so at length become repentant / if it were the will of God.

All these / and sundry other particular meanes from the first to the last have bene used  
that strife might cease / Ad peace might be had wth you / Ad you will not. What shall I now  
do? Surely I would rest in silence / and beare all / but I am forced todo that / which you  
have often provoked mee into / Ad which long since I told you / that you would draw mee to  
use as one of the last meanes / if bp no other you would be drawn to repentance and peace /  
namely / to publish the matter to the view of all / that seeing you have not bene ashamed  
bp excommunication to make your dealing knowne to all the true godd and cause thereof  
map also be manifest unto all / that so (if the Lord bountifull) some may be stirred bp to bge  
your consciences / and discover your nakednes / that you who bp brotherly admonition  
would not be wonne / map at length (when your nakednes shall appeare) be forced to be  
ashamed / and repent / to be zealous / and to amend / if it be possible.

I crosse many things have made mee unwilling to publish these matters. 1. You are my  
biethren / Ad so I would not contend with you: but the cause is not earthly / it is spiritual /  
you keeping the holy things of God from use and my biethren / so much as in you lieth dy-  
ing vs agayne to Egypt / and therefore map vv not wee ease con; leaving both to God, Ad  
men. 2. It may be / you will be offended / and you will see some scandale to aspe (when  
your dealing is manifested) which I desire might be farre away: but this have I learned /  
not to feare the offending of others wth endangering of the truth or innocency. Though the  
dealing betweene the twoe Apostles x Paul and Peter, and the falling out of y Paul and Ba-  
nabas no doubt bredd offences / per Paul ceased not / neether prelied: for surely lesse scandals  
are not to be feared / when the greatest lieth before the doxyes / namely declining from sinces  
rite / the oppression of truth / or condemning of innocency. And though wee compare not  
our selves wth Paul / neether are Apostles or Prophets / per must the faith of Christ begitt  
so much confidence and courage in vs / that we be not x silent when necessarie enforseth to  
speak / proffesse / plead and defend. As of two / us a neether / so of two inconveniences or los-  
ses (when both cannot be adoped) the lesse may be chosen: by my silence the truth is repro-  
ched / and innocency lieth condemned / by dealing herein further / you become (if God stopp  
you) not my greater enemies: you are deare to mee / but the truth is dearer / what then must  
I choose todo? 3. It is likely the aduersaries wth us will be opened / whereof I would  
no occasion had bene given / but you have bp your excommunications already done it / and  
force mee bp your continuall pprochations to declare the true causes of your dealings / and  
proceedings therein / and so you bring the reproche vpon your owne pates / which you labour  
to bring vpon mee. Here also for myne owne parte I have learned / as thowso Gods grace  
nor do I feare the aduersaries [under persecution / so also not] in any thing / which is to them at  
ken of perdition, and to vs of salvation, and that of God. 4. The theistic / Paynt / Penit  
till / transuerber / carnall / Hypocrites / and the psecrarians (as they are nicknamed) all these  
[as] it may be will take occasion at one thing or other in this discourse / feeling there confidence  
sinner as / so that they map account me / as e Jeremy of old was accounted / a man the  
strueth vvith the vvhole earth. Now if Jeremy were troubled here wth / is it wonder if I be  
told to come into the eares / eyes / and tongues of all men? What shall I then do? Shall I  
consult with flesh and blood? Shall I speak no more / shall I be silent / shall I please men  
I map not. 5. Myne unworthines is great to deale in any good action / Ad I freely confesse  
(as the Lord knoweth) that in my selfe / and in respect of my sin / I have accounted / and do  
account my selfe most unworthy to stand forth for his truth / you also know how lgg I fought  
against this heaby temptation / (which among other things I feare hath made you brothe-  
to whom I opened the secreete of my soule) the bolder to ppeffe my poore conscience / and to  
bge mee so often and so fast to printing the Lord be knoweth all things / Ad to hunt I refer  
it: beseeching him (if so you doe) to give you repentance / or if you will not repent / remon-  
ber you the earnest prayer of David / made against such / Ad be you assured that the Lord  
requirer it at your hds: I am / I acknowledge my self unworthy to stand forth for the true  
or the sincerety thereof against them without / more against you within / but seeing the Lo  
of superabundant mercy hath bountifull me / as if the Apostle h so spoke / what map I? I  
cheifst of sinners merco / made mee strong / accounted mee fault / full / and sett mee in his  
dice: I should be most unthankfull if I should withdra: we shoulder / seeke mine owne re-  
ad credit / Ad should not strive against all sinnes [as in my selfe first speciallp / so also in others  
whofore

e Deut. 3. 18

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hohsoeber) till I observed: that as heretofore I have dishonoured him / so ever hereafter I map honour him: hee therefore in the same superabundant mercie gave mee grace / faith / strength and love that I map not to i much be cast downe with mine unworthines and afflictions: but that I map faithfully / sincerely / & constantly deale (as in other afflictions and troubles / so also) in these where wry pou and my berty: with pou & w map tempt: and stremer: and that I map not be ashamed with my disgrace to "celebrate Gods glorie & mercie: for in him / and thozow his grace is it that I deale against pou / & dare not but deale as I do.

1. 2. Cor. 3. 5.  
and 4. 8. 9.

\* Rom. 3. 4.  
5. 6. 7.

6. Not onely mine unworthines / but mine inability and insufficiency to deale in controversies have bene no small motives to make mee alwaies willing to secke peace / and unwilling to deale in controversies against any / more against my brethren / and most of all against pou (my brother) so many waies k iopned / by nature / by profession / by afflictions / persecutions / and banishment / all which ought to binde us to k love vith brotherly love fervently / and vith a pure heart: I say and confesse these have made mee unwilling: for what is the weak to the strong: one or two against a multitude: a brother overruled against a brother long / much / and many waies exercised: But when I considered that this was to look to mine owne strength and not unto Gods: to k consult with flesh and blood / and not with Gods spirit, then durst I no longer perle to that temptation: when I found / that hereunder lurked pride / by / distrust / unfaithfulness and such like / then was I ashamed: when I remembered that Moses made the Lord angry by so much bizing his infirmities / & the federe commandments in and dealings of the Lord to such as were unwilling to tell his people their sins / then was I afraid. In a word when I considered / that God accepteth a man according to that hee hath / and not according to that hee hath not / that hee wth have everie man faithful wth the talent which hee giveth to every one after his owne habilitie / as also that hee hath manifested his mercie / power and strength in mine unworthines and weaknes in trials of sundry sores: then I concluded thozow his grace in the strength of the truth to begin / and in time to go thozow / leaving the successe and blessing unto him / who giveth o all good gifts / supplyeth all wants / and from whom is all sufficiency with abundance.

1 Pet. 1. 22

Gal. 1. 16.

1 Cor. 4. 10.  
11. 12. 13. 14.  
in 1er. 1. 17.

Sec. 2. 6. 8.  
Jonas 1.  
2. 2. Cor. 8.

Mat. 25. 15  
o 1am. 1. 17  
with ver. 5.

2. Cor. 3. 4. 5  
Cro. 4. 11. 12

p 2 Tim. 4. 2  
q 1sa. 58. 1.  
1. Cor. 4. 2.

1. Tim. 5. 20  
Heb. 12. 15.  
1. Thel. 2. 20.

21. 22. 23. 24  
25.

1. 1. Cor. 11. 3.  
14. 15. 16.  
1. King. 18.

17. 18.  
Gal. 5. 7. 8. 9  
10. 11. 12.

Act. 15. 24.  
17. 16.  
1. Heb. 2.

and 3.

1. 2. Cor. 1. 11.  
2. Tim. 4. 15  
16. 17. 18.

These things reminded out of the way / sundry causes have required / and forced mee to this dicte.

1. First / that I map leave no means pnbted / wherby pou map be drawne back from your sine: for we map not onely begin / but we must q continue in admonition till men come to the sight / seeing / sozow / acknowledgement / and leaving of sin / least the fox festering inwardly beside others / and at length the whole Church thereby be infected / and consumed.

2. That it map appeare to all men / from whence corruptions / and contentions in true Churches (as heretofore / so still) do arise: They indeede being troblers / and contentious / who leave the commandments of the Lord and contend for banities / ceremonies and corruptions / and not them who admonish / rebuke / contend and plead against them.

3. That men now lyping / and posteritie to come map hereby be stirred up to be faithful / and constantly to stand forth as against false worshipp in them without / so also against corruptions in them / within: for I confesse that the pynned troubles of the Church at Frankford / which foune unkinde / [now also to be feared] unfaithfull / people would have buried in silence / have much helped / comforted / directed and stirred mee by to be faithful in standing forth against headie Pallours / corrupted Elders and lukevvarme Ghospellers / prea I have heard by some that the pride of women was the beginning and roote of those troubles also / howsoever afterward the controversie shewed it self / continued and was manifested onely about matters of Religion: now if the pride also had bene mentioned / and discovered / there / so hope that it might have prevented and stopped many heapy troubles which have arisen since in other Churches about the same. So that even in this respect I holde it my due tie not to leave these things unpublished: for as nature in all men / and experience in matters and others teach us / that they are careful to warne and direct them / who are to travel / so saile thozow the same dangers of theebes / bywaies / tempests / sands / or rocks / which they have escaped: so much more godlines / teacheth mee and all Christians to lay open the evils / discover the dangers / advise / and give warning to others / wue our felbes having escaped. Had either the pride before noted in them at Frankford bene mentioned in those troubles wth warning and advice to Pallours and people to take heede of like this creeping in among them: or the pride of Mr Broovnes wife / and other women in the banished English Church at Middelburgh / a great cause of the disagreement betweene Mr Harison and Mr Broovne / and whether it was not the cause of Mr Harisons death by inward griefe / who knoweth? Pea some have p judged / and spoken. It was also the cause of ercommunitating Philipp Periman / who hath now endured that ercommunication about 20. Yeares: a man now of 60. Yeares / and thozow Gods grace abiding faithful in the truth / and not one man remaining who had hand in his ercommunication / but rather taken out of this life from the truth / or if they be living / are (as Broovne himselfe) apostated or unfaithfull one way or other: yea and that

that pride with the corruptiōs which followed the same was one special cause of Mr Brovns apostasie some have spoken / who befoze his fall heard from him miserable and lamentable complaints about his marriage / which here I spare to mention / desiring God if he belong to him / to give him repentance: if I say these things have bene written and published / with an exhortation and aduise vnto men / and women to take heede of the like / specially bring vnder persecution / and banishment / would it not have made pou / and others afraid to have fallen into the like offenses and sins ? would it not have kept pou from the like headines in doing iniuries to your brethren / as hee did to his ? I hope it would. And therefore eue among other causes (as befoze I said) their silence hath stirred mee by not to leaue the like iniurie to posterity / but to publish it / that though you repeat v not, yet other vv Churches may take heede / and heare.

4. Bring the opinion of disorde among the teachers of the woꝛde / and professours of the truth both vnder the propagation and fruite of the same / diuing some away / and keeping others back from it / therefore is it my due tie theow Gods grace to witnesse and manifest to all men / that these troubles / and pour vnkind dealings neperher map / nor do diue me from the truth professed / but must make me holde x the faster: neperher ought they to hinder others from coming therevnto / but the rather to come to y help the Lord Ad his truth. For the truth is holy and good / howsoeber pou walke vnholip and corruptly in it. And les men well consider that of Hosea, 3 vvho is vvise, and he shall vnderstand these things ? prudent and hee shall know them ? for the vvaies of the Lord are righteous, ad the iust shall vvalke in them, but the vvicked shall fall therein.

5. That all accusation a man be taken from pou that secke occasion by your boastings / threatnings / calumnies / pꝛobokings / false accusations / slanders / and rebilings to discourage / disgrace / and diue in back from persisting in good duties: but though these be hard to be borne / yet map we not sapnt / or leaue the good cause in hand / wee may not sell it but still be faithfull / it being the duty of eueri Christian to shake of / cleare / and free himself from the vntruths / subtilties / occasions / beuies / and slanders / wherebp hee / and so the truth he standeth foꝛ is pressed: such being the practise of the c Apollie: sundꝝ places of d Scripture warranting also the same. Touching your boastings / pou may remember your braggs (thinking to strike occasion of feare into mee) that at your deatly pou would leaue things written against mee / not unlike (as I then answered pou) to e Elus imagination and boast / who thought and said that in the daies of mourning foꝛ his father hee would slay his bꝛother iacob. Upon this your boast and threat (as God haue the praise I feare pou not / so) I think it my due tie / and haue the rather bene stirred by to write while pou live / that foꝛ I map not deal (if the Lord vouchsafe me longer life) against a man dead: For if the Lord vvẽnt pou not / as hee did e Elus, but suffer pou to write a booke against mee in your life so to be published after your deatly / know pou that God assuſhing mee / I shall deal with it as I answered pou at that time out of g Job. Even take it vpon my shoulder, and binde it as a crowne vnto mee, because I rest assured / that the Almighty will witness his mercies towards mee bp ad in all things that pou can write against mee. In the meane tyme consider pou well / and let the godly iudge from what heart this threat and boast of yours proceeded / and what hatred and malice lurketh therein / but the Lord who vvẽnted and changed Elus heart / can also do the like to pou / if he please / and his blessed will be done. Remember pou withall h Boast not thy self out to morrow, for thou knowest not what a day may bring forth. Also / i vvhy boastest thou thy selfe in vvickednes, o man of power? the loving kindnes of the Lord endmeth daily.

Pou haue often pꝛoboked to printing / pou wish the case were knowne / pou haue required printing at my hands bp my Father and others / pou haue continually cried foꝛ it / when will it come / wee haue long looked foꝛ it / wee shall answer it etc. A boast not unlike to them in Ieremies time / k Declare, said they and vvee vvill declare it. So that pou make mee weare busy foꝛbearing / and force mee / will I nil I / to declare the cause / and publish it.

Concerning your calumnies / slanders / and reproches given foꝛth bp pou / bp the other brethren / and bp your fauourites / one reporting that I am excommunicated foꝛ this / and another foꝛ that / and when it then come to triall / either stand not to their reportes or are found liars and slanderers: Pea some haue not bene ashamed to imagine onely / but also to speak / and say it to my face / that my silence in not laping things open / but keeping them vnpublished / made them suspect / and gave argument that I knew I was guilty / so that patience in bearing your manifold vnkind / vnbrotherly dealings / and iniuries / was turneb / reputed / and slandered as guiltines of conscience / wherefoꝛ though foꝛ myne owne parte I could theow Gods mercie and strength haue borne in silence (as hee hath given mee these many peaces to beare) your strange vnchristian dealings: yet foꝛ clearing of the truth from reproches / calumnies and slanders / as also not suffering innocency to fall / I am forced to proceed

2 King 5.  
26.

v Heb. 2. 21.  
vv Wc. 29.

8 Heb. 2. 25.

7 Heb. 3. 5.

20.

Ad 4. 17. 18.

23

3 Ia 8. 11. 13

Heb 2. 24.

26.

Ad 3. 10.

3 Hof 14. 10

Wich Dan.

12. 10

21. Cor. 4. 8

14.

2 Cor. 4. 16.

18.

b Ho. 23. 23

21. Cor. 9.

Ad 11

2. Cor. 11.

Ad 12.

Galar. 4. and

5. and 6.

b Ho. 22. 1.

Iude 3.

Tit. 2. 7. 8.

e Gen. 27. 41

42.

e Gen. 27. 42

46.

Ad 28. Ad 32

Ad 33.

g Job 31. 35.

36.

h Ho. 27. 1.

f Psal. 52. 1.

2 Jer. 20. 10

1 Job 27. 3.

7.

proceede and publish these things: pea your selfe and others being growne so impudent/as to say that I should not the cause / and yet your ries see mee continue under banishment: for else in whyp suffer I banishment: If you cabill here against (for I know you are warte berie m Gal. 3.11, waste) weigb well of the Galarhians might not have said against the Apostle for themselves/ whatsoever you say for your selves: I say / by the publishing hereof shall youe calumnies and slaunders be the more discovered/ when it appeareth what I repobed among you/ what I delivered to you in writing: what meanes I bled from time to time to draw you to repen- tance and an upright walking: how you have dealt with me / and what you have picked out against me to colour the fact of your excommunication / it being subscribed with your owne hands/ as you know: And so let godly men iudge whether you have dealt goddily in the same or no / and whether your walkings and dealings since be according to the Gospel, which you professe.

The accusation of falshood/wherein you abound/is in it selfe obious/but then speciall/ when men are accused thereof dealing in matters of Religion, and so forced to a clearing/ and defense: Pea calumnies / bignings/ revilings and boastings of adberfaries (which you now are become unto be: force to break long continued silence: Ad your accusations are fush/ as n Jer. 12.6, either dye a man to take them awap / or wholp to forsake the defense of a iust and righteous cause: your revilings Ad unist cursings of Father and brother God gibe you to see/ Ad repen: tance Ad gibe you to see unto/ and know your selfe better / that at length true humilitie may appear in you. yos. 9.8,

Pea if I now finde/ that being present/ and living among you in the same citie / you gibe forth such palpable and grosse butruths: to soule to be spoken: what will you do/ if the Lord to dispose that I travaile/ when I am absent: By this publishing it may be (if you be not so farr runne) you wilbe somewhat stopped and ashamed / that when your hand writings for sinceritie are published (though now you do not / yet at length) you will blush to see your owne writings then / and practise now to be cleane contrarie / and yet you will be accounted the onely people / and whatsoever you strive for and doe / it must be the truth and right/ though in the time of your unpysionment for sinceritie you have written Ad practised the cleane contrarp/ so that you rule the Scripture by your conscience / and not your conscience by the Scripture, neyther will you submit the matter to be tried/ iudged/ and ended by the reformed Churches according to Gods worde, but you excommunicate whosoever among you standeth forth faithfull against your sins and corruptions. Whereby whether you iudge not your selves to be the onely true Church Ad no others to be above you/ let the godly wise iudge: Pea if you iudge otherwise name the Church to which you holde it lawfull for an English man to ioyne himselfe a member if they agree not in all points with you: and the Churches to which you will submit. So that even in that respect (considering the Lord may so dispose/ that in time to come I may travel into another countrie) I thinke it my duty to leave that / which is / which in some measure may speak for me in my absence/ and take awap the occasi- ons of your boastings/ calumnies / and slaunders etc.

6. If I should not use all the meanes I may to draw you to repentance I feare you would harden your selves further in your sins / iustifie your selves in your iniquities/ ratifie the transgressions of your predecessors/ Ad so fulfill the measure/ as alreddie you have begonne to doe/ in confirming the excommunication of Philipp perleman by Brovne. Ad his companion/ all whome the Lord hath wiped awap / so that not a man of them is remaining faithfull / as before is shewed/ and it is myne and eberie Christians duty by all meanes to stopp you from these evils. And who knoweth / whether these sins and punishment be inslip un- dered upon this congregation for want of due triall of former times/ sins/ proceedings/ and dealings in the Church and officers thereof: As wee see a punishment came upon David and his land for Saulls sake his predecessor / and for his bloody house / and yet Dauid 2 Sam. 21 pretended o seale towards the children of Israel and Iudah: as Mr Brovne pretended for 1.2. witte / and peace of the Church, which you also do to this day / in p hunting the soules of your brethien to whome you ought to give life. Wherefore if you will not be warned and 19.20.21.22 consult with the Lord in his worde as q David did/ and seeke to please the Lord by reformation y q 2 Sam. 21 your selves Ad your people unto him/ yet let all men whome God draweth to obay his o- 1.2. nances be admonished/ before they ioyne themselves in your societie/ diligently to examine 1.2. what hath passed heretofore among you. And if the Lord add any preachers able to goe in 1.2. our before the people in the practise of Christs ordinances / let them seriously consult with the 1.2. worde of God, and the reformed Churches, whether they ought not rather to labour in the gathering and building up of another people / who may bring forth better fruites then 1.2. youne themselves to this corrupt congregation / who have: left their first love / broken their 1.2. first faith / and a good conscience: and from whom the Lord will remove the candlestick if 1.2. they repent not.





but soule in \* practise/ least as from them/ so from you / the Lord take his kingdom / or you \* **Matth. 23**  
 from it: but be yet like to Peter, Barnabas and the rest / who (it may be so) thought they did  
 well in the course they tooke/ which you also pretend by your cautions: per being by Paul, **i Gal. 2. 11**  
 who say that they went not the right way to the truth of the Gospell, rebuked/ they repented/ **12. 13.**  
 and amended. Oh that as you have offended / and have had your inconstance / vnfaithful-  
 fulnes / and erring from Gods woordes shewed to your faces/ you should knowe hand writings **k 2 Barn. 4.**  
 and practise witnessing against you/ and condemning your walking: so also you would now **16.**  
 as lengthen / slowe / humble and bright hearts with Peter, Barnabas, and the rest / by faithful  
 amendment and bright walking. Which thing you will not at this time be brought vnto/ but \* **2 Tim. 3.**  
 were worse / and worse / you now force to the publishing hereof/ that (if the Lord so please) **13.**  
 it may be a meanes blessed to make you humble / and draw you to repentance.

8. In a worde/ as among other causes the request of others, to whom you would not deny  
 it: desire to have the truth by they help better defended, and further spread abroad: exile, and  
 other calamities almost infinite: love of our native country, these where vnto you lyve, and others \* **Preface to**  
 elseye here, wishing that all may vvaile with a right foote to the Gospell, have moved you not the Students  
 onely to publish the confession of our faith in latine, but also to dedicate it to the vniuersities: in the Chris-  
 so not onely the same/ but more causes have constrained mee to publish the truth of the proce- **Christian vniuersi-**  
 ding betweene vs. **ties &c.**

Pea that your bichristian/ vnjust/ vnnatural/ and vncharitable **ties &c.**  
 dealing is to be discovered/ and an vpright cause defended/ the sundrie compleyns and apolo-  
 gies of inane gospell men so warrant/ and are examples to follow: for seeing we are accused/ \* **Answer to**  
 and rebulged by your excommunications/ and you will endure no trial/ no not of the re- **Mr. Iun. in**  
 med Churches, what good man will be offended at this publishing/ or deny place of defence? **your second**  
 Publique infamie \* (by your owne iudgment) requirerh publike Apologie. **So that euen**  
 you that are enemies I being Iudges/ this one fact is required at our hands. **i Deut. 32.**

These causes ad reasons I hope are sufficient to perswade any indifferent man that (though busi-  
 ness/ and with much striding yet) I am forced to print this discourse/ as also to take away **31.**  
 and remove all objections that might hinder me herein: namely/ not to be feared men: not to be **Mr. Iun. in**  
 regard the offending of others. When truth and innocency is corrupted/ vndermined/ condemn- **3c.**  
 vied/ ad thus getteth place: not to be moved with good intentions/ policies/ ad humane desires/ **Jer. 1. 17. 18**  
 which are the ruines of sincerity and obedience/ not to be silent for mens labour / gloire / or **19.**  
 praise: for having the Lords I have sufficient: not to be discouraged by being accounted co- **i Gal. 2. 11.**  
 tentious: for n Paul (as before is noted) was not contentious though hee rebuked Peter to his **12. 13. 14.**  
 face/ and withstood Barnabas, howeuer now my brethren are growne so high in their owne **o 1 Pet. 2. 8.**  
 concept and self liking/ that they condemne/ and call out from among them as contentious **2. Pet. 3. 16.**  
 persons/ scismatikes/ and slanderers/ all these which reproberh their sins/ and fall stand forth **p i Mat. 4. 6**  
 against their reteyning in/ and choosing into office apostates, and that in a cleargy of the **p i Answer to**  
 Gospell: as also when the Church by their persuation with reasons from the word of God dens **D. Man-**  
 had practised/ and walked in the contrary. Well/ the Lord seeth/ and hath in parte iudged it/ **cross his name**  
 and will also further iudge it in you/ or your posteritie/ if you repent not. **against reformation**

Think not (brother) to disuayle mee / though to that end you have left no meanes vntried: **p. 1.**  
 tempted. Pea what have you not devised and objected/ that might have discomforted mee/ if **q Feb. 19. 17**  
 I had not conferred one Scripture with another/ as now objecting of Cham, Corah, Dathan, **i Mat. 18. 15**  
 Abiram, Himeueus, Phileas &c. All which/ with others such like are answered by the Scrip- **Isa. 58. 1.**  
 tures: and in these your allegations you stumble at the vwoorde, pervert / and wrest the **i Mat. 3. 8 &c**  
 Scriptures, which is an ancient custome of Satan and his instruments in all ages to abuse **i Tim. 5. 30.**  
 the holy worde/ as a ground vnto all their vngodly proceedings against the word and his **21. 22.**  
 Saints, that thereby they might have foure colour of their wicked attempts against the truth/  
 ad professes thereof etc. But know you/ that to tell you wise/ you/ the officers of the Church **Think not**  
 or the whole Church by rule and in order your sins/ is not to plan Cham, Corah, Dathan, &c. **brother**

Did Ioseph dishonour his Fathers house/ when he told of his brethrens sinne/ or did they/ **(much lesse**  
 when they sold him / howeuer then pretended other then the true cause of their dealing: **scotte as you**  
 Did David, who fought against the Philistin, or his eldest brother who sought to discourage **are vnnot**  
 him by pretending neglect of his calling/ and objecting pride ad malice in his face/ dishonour **that in alled**  
 their Fathers house? And is the man who fighteth against sins/ which are like huge Philistins, **ging these**  
 enemies to God, ad the gospell/ or you/ who seeke to discourage by objecting pride/ malice/ **examples, ad**  
 covetous/ and such like the dishonour of the Fathers house: Let the Godly vnde iudge. And in the **the Scrip-**  
 meane time as Ioseph, David, Iob and other gospell in their times bare their partes at their **ies i compa-**  
 friends/ and brethrens hands/ still being faithful/ and walking on in their dieties: so must **re my selfe**  
 were also/ not doubting but that in time the Lord will plead. And let mee here speak further to **with Ioseph,**  
 your conscience/ did Moises dishonour his Fathers house/ or Aaron ad Miriam speaking against **David, Mo-**  
 him? to let passe now dealing against your brother, did not you with your sisters and their **ses, the Pro-**  
 husbands (not once in tenne weekes space vouchsafing to visit or regard your Father being **phets, or the**

or the Apostles, but this know you that whatsoeuer things are written afore time, are afore tyme written for our learning, that wee thorough patience, and consolation of the scriptures might have hope Rom. 15. 4. And therefore with this worde do I fight against you and defend my selfe, Ephes. 6. 17.

in the same stile with you / and had long cared / and far travelled for your good dishonour your Fathers house / How often did you ad our brother Mr Bishop (a man smooth in countenance / but being crosse a spitter of adders popson / Id. salm. 55. 21. and 140. 3.) upbraid and ber not onelp your brother with this long before repented of / but also your Father with his truths / thereby labouring to discourage them in repobing you this / And when your binturhs / and this were laid open to your faces / would not repent / but proceeded to curse your Father / was not this to dishonour your Fathers house / was not this to play Chain, yea worse then Cham / so that your bying your dealing upon your owne pates / and the stone that you would roll upon others / returneth to your selves. **Pro. 26. 27.**

These and such like your dealings are hard to be repeated / and it may be some will be offended that such things are related / but your vicepatence and outrageousness forgett mee hereto: yea you say for printing: Alas if you shame not to do these things / and will not repent / shall you or others be offended that they are published to make you and others take heede?

I know you will pretend excuses for this your binnaturalnes and dishonour to your Father, as that hee was with an excommunicate: yet. 1. remember that hee was his sonne / ad excommunicate that is iust (much lesse binnist ones such as you are) taken not away bynes of nature / Mat. 5. 44. 45. 46. 47. 48. 2. Theff. 3. 14. 15. 2. Hee was in the trial of the excommunication whether it was iust or no / ad nepther condemned the one / nor the other / till hee had tried all things. Lev. 19. 15. 1. Theff. 5. 21. Other shifts it may be you will devise also / but your fustitie / sophistrie / ad cabils are knowne to me of olde / wherebrough you colour your dealings / ad beat the eies of your people / who are lead with prejudice / ad not guided with iudgement / yet can you not thereby demistrate or prove that your bingobly ad binnatural dealing to your father is the vertue of a sonne / yea of a Pastor, or that your vices are virtues: Godly wise men will the more discern your palpable grosse bingoblines / ad I doubt not but the truth will disperse your sophistrie / ad cabils / as the sunne the cloudes. Think not (brother) because you prebailed against Mr iacob ad others pleading for their false worship against the truth / that therefore you shall prebail pleading for corruptions ad sins against buprightnes ad sinceritie. The whole course of the olde and new Testament sheweth the contrarie. Peter Act. 4. 13. 19. 20. and 5. 29. prebailed against enemies when he dealt sincerely: but when hee dissembled / and walked not with a right foote to the Gospell, then was hee rebuked to his face / then hee prebailed not. Gal. 2. 11. 12. 13. 14. I say these things to heart / describe not your owne soule by fustitie reasoning. James. 1. 22. You make sound positions / but your applications are deep falses: for as it is true / that murmurers against Gods ordinaires may well be compared to \* Corah, Dathan and Abiram: dishonourers of their byethzen / bybraiders of their Fathers to Aaron, Myriam and Cham: so is it most false that they are Chams / Aarons, or Myriams who rebuke the pible / lasciviousnes / ad banitie in a Pastors wife whereb God was dishonoured / his tribe reproched / and his people discomforted / neither are they Corahs or any such like / who rebuke negligence / blindness / ad abuse of learning in a Pastor, not reforming / but covering and datusing by these in her: In a worde they are no Corahs who rebuke binauthfulness / and partialitie in the Elders, and the Church, who having begun to stand forth against these ad other sins / suffered themselves to be deceived by the Pastor, and so to run from fin to fin with him / even at length to grosse corruptions in Gods worship: to account (I say) the rebukers of your sins Corahs, Chams and such like is a most false ad sophistical application: else / which of the Prophets or Apostles had bene cleare who rebuked both Priests ad people while they walked not byrightly? But this is an oulde fustitelp ad weapon of Satan (as before is noted) used often against the gobly pleading for the truth against men that cover their corruptions: and you know whether some have not objected these or such like examples to you / witting the truth against their false worship / and now your selfe to holde and keepe possession of your corruptions ad sins would new burnish this weapon: but being rusteaten it will bereave you / knapp in pieces / and indanger your soule / if you deale not more soundly. Such reasonings do lobbs + friends vse / that because afflictions often times follow hypocrites / therefore lob being afflicted must be one. An vll building upon a good ground / afflictions bring com-

Num. 16.  
Genes. 9.  
Num. 12.

Job 4. 3. &c.

\* Ezer. 21. 3

Isa 57. 1.

Isa 66. 5.

2. Ephes. 4.

25.

Isa. 66. 5.

1. Pet. 2. 6.

2. 11. 12.

mon to the iust and the binnist. Of like nature are your canings: \* you be excommunicate: you be excommunicate: delivered to Satan: call out: members of the devill, &c. For the position is true and holy / that excommunication is a fearful thing / and to be + trembled at / but you sin in the application / and ought first to prove you to be iust: for your selves dealing binnistly / dissembling and + lping contrarie to your owne handwritings / abusing also that holy renfire. make you selves to stand excommunicate x before God, ad bring that in deede upon your owne pates / which you would in wordes upon ours: for marke what Gods saply to the iust callers out of their brethren. I will appeare to their ioy, and you shall be ashamed. So that though by your objections / surmises / reproches / doasings and + verberations of the word ren labour to cast mee downe / yet the Lord of mercie giveth truth and faith to holde mee up / and take heede that you be not guiltie of Jam 4. 11. 12. Rom. 2. 1. &c. yea know you / that the Lord

Lord quencheth all your fierie darts / and I signifi to you that by Gods help I shall \* hold  
mine innocencie against you to the end, peea show his grace I shall by the use of your afflic-  
ting mee geet more testimonie of my saluation: For to Gods praise I confesse / hee hath giuen  
mee to fight against Saan in troubles of conscience / against enemies without in prisons / and  
banishment / ad now against enemies in faces of brethren. Yet that hath strengthened against /  
and deliuered from the first and second / will also strengthen against / and deliuer from the  
y third. Pea among many other beses of afflictions this finde I to be one / that thereby the  
vpright and godly are discerned from hollow hearts / and hypocrites: For afflictions / ten-  
tations / prisons / gallowses / banishments / excommunications etc. are common to the iust  
and iniust / the holy / and the hypocrite: but these are 3 discerned as by sundry notes / so by the  
constitucion of their mindes / and the vse which they make of afflictions: For howsoever  
the \* Godly be violent in and wrongfully deppressed of the best and dearest things by men / yet  
they are heard by God / and by him sustained / nourished / and comforted / pea if sometime  
the Lord heare them not / that is / present help not / yet their rest quietne and content in God  
in h m they take delight / pea both in prosperitie ad aduersitie they euer persevere in inuocatio  
of God / pea the more ad greater their afflictions are / the oftener ad nearer they come vnto God.

On the contrarie \* Hypocrites / so soone as they are crossed / and deppressed of things / if  
their consciences be troubled: if Saan tempt them: if they see the countenances of men  
alienated etc. they are discouraged / they giue ober / their heart is gone / if help come not euen  
as they desire: if one trouble follow another / then they leave all / then they fly from the  
Lords cause: they call not vpon God / when he bindeth them: Let all apostates / backslid-  
ers / pea let hypocrites in the Church think well hereof / who forsake and let all things go as  
they will / rather then they will vndergoe the paines of afflictions / tribulations / the displeasure  
of vnfaythfull Elders / the name of contentious persons / the losse of the Pastours countenance /  
a liell labour / or contribution / or least their owne consciences should be troubled / and  
drawen from their olde corruptions and sins. In a woide lett al men knowe that by trials  
the vpright hearted are found the pretiouser silber / and the purer goulde / pea of thre a partes  
a third is but left / and that also must further be tried / and such the Lord will haue / they  
shalbe his people / and hee wilbe their God.

For your parte (brother Francis) knowe you that your policies / smooth countenance / and  
wordes affected gravitie / deceivable entisements: deepe learnings and reasonings so much  
boasted of by you / and when these will not serue / your changeable bew: your pride / cobli-  
dies: rage: furie: violence: rebuilings: scoffings: bpraidings: theatnings: repynings for  
maintenance: casting mens sins / infirmities / or callings in their faces: (not unlike to She-  
mei) b: your offers to be discharged of your office in the congregation / and many such like  
things / sundry whereof you know that I have sett downe in writing / and repoynded to your  
face both in the priuate dealing betwene vs / ad among the Elders: as also in the publique deal-  
ing in the congregation: knowe you I say / that by Gods help none of these shall deceiue mee  
and more / but I will take heede of them: and seing you repent not / they will now also be  
farther discovered / that others also in time to cothe may take heede of such heady and cruell  
flours.

Remember what is sayd c to such by Ezechiel: VVith rigour and crueltye haue ye  
ruled them: you ought to help preserve, feede, instruct, comfort and bring againe: But cleane  
contrarie you thrust vwith side and shoulder, pulv vwith the d horne crier abroade, and drive  
away. Wtshall knowe you that God according to his gations and most e sweete promises  
comforteth and will helpe and gather such heere as you despise and dye away.

You boast / that you haue the ordinances of Christ / that you are the Church / and that  
the Church hath recomunicated vs: but knowe you / that the which serueth God with an  
outward wof: hypp / and so crucifieth / do walweth his inward iniquity / and vnfaithfull wal-  
king (sheweth) a fruite of an impure conscience / and such mens sacrifices are abominations /  
whatsoever they pretend of boast. And mark you wel / what iudgments are threatened against /  
and haue followed such people in the places I quoted / and repent while it is called \* To day.

You say / you are sozy for mee: sure (brother) it appeareth not by your fruites. It may be  
that the reproches of men make you sozy / many crying out of your strange dealing to recom-  
municate your brother forzy rebuying your wbes pryde / and the sins which followed the same:  
also it may be / you are sozy that you haue niee not as a serbd to you / or your slave / as often  
from my chilbehoode I was into you: but knowe you / though the body may / yet an vpright  
conscience will not be slauish: Or some other sinister causes there may be / wherefore you are  
sozy / and you would bleare mens eyes / and cast a cloke vpon them as if your sorrow were  
for mee / then which that you are sozy as of conscience in my behalfe / nothing lesse appeareth:  
For if you were / then would you be willing and labour that all meanes should be vsed / that  
might make peace / but you are not owly not willing / neither labour: but refuse. Ad hate them  
that seeke to make peace betwene vs / also if it be in your power you call the one also / ne they  
will

\* Job 27. 5.

y Job 33. 26  
27. 28. 29.

ad 5. 17. 18.

19.

Z 1 per. 13.

15. 16. 17.

and 4. 17.

\* Heb. 10.

32. 39.

1 Cor. 11. 19

1 Ps. 84. 6. 7

1 Job 36. 8.

11.

1 Ps. 41. 42. 43.

43. 44. 45.

67. 69. 71.

1 Ps. 6. 23.

1 Job 36. 13.

1 Mat. 13. 21.

1 Mat. 4. 19.

1 Luc. 13. 9.

b 2 Sam. 16

5. 6. 7. 8. 13.

c Ezer. 33. 3.

4.

b Der. 21.

c Isa. 41. 10.

11. 12. 13.

Ezer. 33. 11.

12. 13. 14. 15.

f Isa. 58. 1. 2

3. 4. 5.

ad 66. 3. 4. 5.

Jer. 7. 3. 13

1 Joh. 9. 34.

2 Pet. 1. 9.

3 Jo. 2. 27

1 Th. 1. 11.

1 Th. 5. 8.

9 Jo. 11. 12.

\* Heb. 3. 7.

1 Pet. 2. 16

To Mr. Fran. Ihonson Pastour of the banished

will you let other true reformed Churches trespasse and end the matter betweene vs. Whome these things the recommunicating of your owne Father who came to seeke and make peace betweene vs. See therefore (brother) that your sorrow be not as Crocodiles teares are.

As you say of your sorrow / so no lesse bragge you of your love to mee / and by your faire wordes seduce all men almost that speake with you / pretending / and making a faire shew as if your love were I know not how great to mee. Oh brother, brother, dissemble not so / and I must not beleve you: if I will beleve Ieremy the Prophet, and followe his counsell: for

g Jer. 12. 6. your deedes being hatefull / I may not be deceived with faire wordes. Beleeve them not (as it there saith) though they speake faire vnto thee, for even thy brethen (what wonder then if others also) yea the house of thy Father, even they have dealt faithfully with thee, and they have altogether cried out vpon thee. You and my Sisters / specially Mary, who followeth to much your wordes pnde dealt unfaithfully / Ad you have cried out byd mee / what shall I trust now your fair wordes? no / I may not: for the Scripture concludeth. Beleeve them not, they put of your evils first / and amends / else smooth wordes will not wipe away euill dealings. But it may be you will seee this / and say that you have loved mee / and boasted what you have done for mee at Cambridge and at the sea / for this is your colour that you obercast your hatred withall. But this your colour is wiped away by answering you that the question is not what you have bene: but what you now are: for if you had not loved mee / you should not onely have declared your selfe void of godlines / but of naturall affection. Iosephs brethren (no doubt) loved him / before hee manifested their sinne to their Father, but then it is said they hated him, and could not speake peaceably to him: so you may say that you have loved mee / but that you love mee since I have faithfully stood forth against your wordes / pourses the Elders and the Churches sins / your fautes declare the contrary / Ad by your fruites must I try and I know you: Yea that you hate and love mee not / appeareth 1. in that you cannot speake peaceably to mee: for that is noted k as a fruit of hatred in Iosephs brethren.

h Gen. 37. 2.

4. 11.

i Psal. 7. 16

k Gen. 37. 4

2. That with violence you hurt your doore against mee / when I came to request writings at your hands. 3. That you boast that you have kept mee out of your doores so many peeres / so long / and so long. 4. You have spoken Ad written by your selfe or others to my Father and to my friends to alienate their love from mee. 5. when I offered you the best things that I had to help you in your confusion / you would not accept them. 6. You having the writings of our banishment / Ad requesting the copie thereof at your hands for my help / Ad good / you would not let mee so much as write a copie / but forced mee to send into England, and to intreat my Father to send them / when you / if brotherly love had remained in you / might have holpen mee in halfe an houre space / and have spared my Father all the labour. 7. Yea not onely in this / but even in spiritual affaires did you shew your want of love: for you affirming that you had answered the reasons proving that apostates ought not to be chosen into Ecclesiastical office. I requested a copie thereof / you denied it / and rebeld mee that I was in error / that I was an recommunicate / and yet you would not take the meares to draw mee from error / if it were one: Yea when I begged you / that you ought to seeke the good of my soule / and to graunt mee all good meares / I earnestly requesting them, yet would you not / but at length put mee off / sending mee to obtaine a copie at strangers hands, which you putt selfe a brother so many waies opprobred to mee: If here wanted not love detestable indg. 8. You cannot so much as endure the brethren to speak to mee / yea if others be kind vnto mee / you seeke to sett iarres betweene vs / pretending conscience / that then may not do to an recommunicate / even as false Churches, papists Ad prelates forbidd the people to speake with vs / pretending that wee are heretiques, schismatikes &c. But the truth is / that (as then) so you forbid them that are under you to speak to vs / because you will not have your

l 1 Pet. 1. 22

m Eccl. 33.

3. 4. &c.

n 1 John. 3. 20

o Eccl. 33.

16.

p 1 Cor. 5. 5.

q Eccl. 13.

20. 21. 22. 23

r 1 Th. 6. 6. 5.

s Job. 9. 22.

t Job. 12.

34. and 12.

42. and 16. 2.

u Job. 10. 1.

v Job. 10.

w 1 Tim. 5.

20.

desires come to light / knowing that (as theirs) so yours also would be further discovered / for surely if you had done well / you would be in deede party our cause / thank them that sought our good / and your selves would (though not by familiarity / yet) by all means to be by us againe if wee were out of the way: for true and iust recommunication is for the good of the soule / which you seeke not / and iust recommunication is to hunt / make unfaithfull / and discomfite the soule / which you continually seeke / as your deedes declare. 9. Your envy is greater against mee / then against any apostates / decliners / or any kind of excommunicates / as in deede the prelates and priests hate vs more then they do Papists, Atheists, or any prophane persons: and what is the reason? is it not because (as wee to them) so I to you re your faults / and to yone not worth you in your sinne / yea your owne mouth bewrayed you / when I begged you that your hatred was greater to mee (still holding forth the truth) then to other excommunicates who were declined from it / you answering that they let the Church rest / that they not thorowly reprobing your sinne / though highly sinning against God / you hate them not so much as you do them who reprobate constantly your sinne / and walke on thornes / Gods grace in the same truth which you professe / and suffer whatsoever you suffer for the same



same / which point corruption with the rest helpeth to fill by your uncharity. Now if these be brotherly and Christian actions in your learning / for so you boast that you can provoke and instigate / surely it is such a learning as God abhorreth : And sure I am that Gods o book teacheth such to be fruites of hatred / arguments of want of brotherly love, and tokens of uncharity.

Further concerning your boasting of love unto me / let mee request you and the brethren to consider the estate of the p Galatians / what did then not / and what would they not have done for Paul so long as they were faithful / but the Apostle telling them the truth / and reproving things amisse among them / then they flew themselves / so to Gods people / to confesse / while you were sincere / then many blessings proceeded and came from one of us to another / but when your wyes pride was reproved / your covering / and dawbing by of your sins discovered / the Elders sinching from admonishing of you / and seeking on the contrary to dawb by sin with you was laid open / as also your encreasing in evil / even in Gods affaires to choose into / and holde in office Apostates / manifested to your faces by mee / then were you changed / then accounted you mee your enemy : Pea you say the Church hath no

such enemy as mee / to which I answer with the q Apostle. Am't your enemy because I tell you the truth : Well as Paul laboured the conversion of the Galatians to their olde sincerity / from which they were fall'n / so by Gods help will I do yours / who as by your owne unfaithfulness / so also by the means of Dan, Stud. have beene dawne herewith / he sometimes being the bellows / sometime the blower in all these dealings / as he found in his suttel wit to be most fit for the tyme and his purpose. Doeg & stood by / and still / as if hee had served the Lord, and hee also was sheefe of Sauls heardmen (which I wish Mr. Stud. to consider / and not to please him selfe and boast that he is in the Church, as if that were enough / or that he is an officer) but Doeg. afterward I so blew the bellows / and stirred by such coales / as cost v

Abimelech / and many others their lives and had not God more specially preserved David, it had cost his life also. But what followed v Doeg. (though not presently / yet in tyme) let Dan, Stud. consider. And be not your brother longer seduced by such partiall counsellours and flatterers pleading you in your biases / least you provoke God to vengeance against you also. I will write to you / as v David said to Saul. I beseech you let a brother heare a brother, and a

Patour the better of a member of the truth. If the Lord have stirred you by against mee / let him smell the savour of a sacrifice : But Mr. Stud. your wife, or any other having done it or doing it / the Lord dawb them to repentance if they belong to him / or else v cursed be they from the Lord, for by their ad more dealings have you done what you could to cast me out of Gods inheritance and to drive mee to Egypt to Idolatrie. Pea brother it is to manifest that Mr. Stud. hath bene the instrument / and wareth worse and worse in raising by contentions not onely betweene brothers / but between Father and Sonne. I desire your brother therefore againe / and

againe / be no longer by him described / and abused in dealing not onely with Christians / but uncharitall. Marke how God hath already judged him : (I am loth to mention them / but to you of I am \* forced / that if it be possible you / hee and the rest may looke into things / and better your waies) mark I say how the Lord hath judged him with uncharitallnes to his owne children / suffering them to live at other mens feete / and hang on other mens hands / whiles hee / his wife and her daughter faced dauntelp / and went yanking up in their apparell / even in these places of banishment : You may not brother ferme to cober / or dawbe this in him / if you do / I can further lay them open then you know / and then hee thinketh of. Further you are not ignorant / that it is one of the fearfulllest indignments / when sin is punished with sin : And you know that after his flattering of you and your wife in your sins / hee fell with you also and declined from sincerity in the choise of officers, then hated her them that continued sincere : from tyme to tyme it increased / till you gott your wills / and at length you corrupted the whole congregation : Pea the said Dan, Stud. (as was testified to your face) fell to a

manifestation against the same commandment / which the sin of the x Nicolaitans was : When y that God is angry with him. If you seeke to dawb by this in him / you know your dealing therein / and that I have writings that can declare it : I name it not / it may be like will one day repent it / although he remaine yet impudent / and declare hardies of heart by his dealings towards his wife and others / who have laboured to keepe him from sin / and so dawb him to repentance for his past. I pray you brother cease by your learning to cober / and dawbe his dealing / and so to hinder his repentance : You have hindered / and discouraged others in dealing against him / you have continually sought to discourage mee / and to dawb by his dealing / but the Lord hath the more & discovered him / and encouraged me / and assure your selves / if you will not repent / the Lord will make your nakednes further appareare. I desire you therefore make these things / and observe them / let not your affliction blind you / suffer not your indignment to be darkened / let not his taking parte in covering your wives and your sins make you to dawb his sins / least in the end both of you / and all that tope with you in your sins receive your indignment together. The Lord hath begun with him / but not

ended /

11 Feb. 2. 24  
1. Tim. 6. 20  
0 Gen. 37. 4.  
Phil. 2. 3.  
Gal. 5. 20. 21  
2. 4. 0. 12. 20  
2. Tim. 3. 2.  
3. 4. 5.  
Gal. 4. 15.

q Deut. 16.  
1. Tim. 21.  
7. and 22. 9.  
22.  
1. Tim. 22.  
9. 10. 12. 13.  
19.  
1. Psal. 52.  
1. 7.  
1. Tim. 25  
19.  
v Psal. 109.  
17. 18. 19. 20  
1. 34. 26. 19.  
\* I have

tolde these things / to you ad him in private that he might receive  
I have  
per : I have  
ad written  
to you of  
them to the  
same end /  
but repentance is so  
farre away /  
that hee and  
you continually  
are so that  
you force to  
publish the  
further.  
1. Feb. 2. 6.  
15.  
y 1. Tim. 22. 14  
2. Feb. 3. 18.  
+ Eccl. 13.  
+ Eccl. 13. 24.

**h Psal. 50.** ended / if he repent not, surely the Lord is iust / who will at length punish him / though for a  
**21.22** tyme he deferre.  
**Eccles. 8.12.** I beseech you brother likewise consider / how  
**13.** you have dwelt in the Church to sin by your patronage / then having not quietly slumbered after  
 your example in former things / but now further also have chosen another apostate into office  
 by reason of your / and that unfaithfull Dan. Stud. continual boggling / and not of any sound  
 iudgment: for aske them a reason of their action / then answer the Pastor hath written cer-  
 taine cautions / so their iudgment is lapped by in the Pastours writing: thus by your change  
 are then changed / and thus blinde they: if you change further / and become worse / what then?  
**Ch** / shall not one of you answer for the blood of another / specially you for your part? If  
 the Pastour that telleth **c** not the people their sins / shalbe iudged / what shalbe to him that

**c Ezech. 33.6.** \* dwelt with the people into sins?  
**31a.9.16.** Remember what duties you have taught from 11ab. 38.1. many peaces since / and for  
**17.18. &c.** if you now be not angry for practising that which you then taught / looke over your papers:  
**30.16. 27.** weigh well your notes: then you taught it to be mens duties to cry, not to spare, not to  
**28.29.30.** cease, to lift up the voice like a trumpet, to tell the people their sins, and the house of 1400b their  
 transgressions. And is it now become contention to tell your wife / you / the Elders, pea the  
 vvhole Church your sins and your transgressions? Do you thus iudg: is the light of your  
 iudgment thus darkened? how come you thus changed? call to minde what love / and  
 what zeale was in you for sincerity at Cambridg, at Middelburgh, at London, before you  
 married / how earnest you were for a sincere walking / how excellent treatises wrote you for  
 the truth / how excellent letters generall and particular wrote you to the comfort of many /  
 but your wives sins having stolen away your true and first love, how are you blinded /  
 changed / and become worse and worse?

**d 11ab. 2.1.2** I know / there is much boasting by our brethren and your favourers of your person /  
**3.4.5.** learning / carriage / writings / sufferings etc. and it may be you are thereby **c** puffed by:  
**1. 11ab. 11.4.** but alas brother, this is but the testimony of men / and of such as of feare / flattery / or igno-  
**1. 11ab. 8.1.** rance dare not / or differre not to do otherwise / but let them and you learne: he is falowed,  
**f2. 11ab. 10.** whom the Lorde prayeth, and let them take heede that they make not an idol of a Pope of  
**18.** you. I remember one woteth it to be a fault in hearers eyther to liste, or to much to esteeme their  
 Pastours, and hardly keepe they measure: But touching their host / hearken I pray you and  
 them what the Lord saith in Ecclesiastes: **c** Dead flies cause us to stinke, and putrifie the ointment  
 of the Apothecary, so doeth a little follie him that is in estimation for wisdom, and for glory. You  
 were in deepe famous at the beginning / but the Lord leading you to your affections / being  
 blinded with a yfoud woman / and falling from corruption to corruption / how are the graces  
 of God darkened in you? Heark also what the Lord saith by Iohn to the b Angel of the Church  
 of Ephesus, I know thy workes, and so hereunto nine or ten excellent graces and vertues  
 in them: **c** Also to the Angell of the Church of Pergamus, he nameth sundry vertues among  
 them: likewise to the Angell of the Church of Theatira he reckoneth not onely sundry vertues  
 but witnesseth their workes to be mo at the last, then at the first: Yet to the first he saith he  
 hath somewhat against them, because they had left their first love: and to the other that evil  
 doctrines were mainteyned among them, and therefore exhorteth them to remember their fall,  
 and to repent, or else he would take the candlestick from them of Ephesus, he would smite them  
 of Pergamus with the sword of his mouth, and them of Theatira would he kill with death.

Where you see though they were commended / yet that seed not their turne: except they re-  
 penited of things amisse / and amended: let him therefore that hath an eare, heare vvaith: the  
 Spirit saith to the Churches: And be not you of our brethren proud of that which is past / but  
 consider what is to come in what estate you are / from whence you are fallen / repent / amend  
 and walke worthy your profession: try and examine I say / what your estate is: what zeale  
 is among you / what care / what decay of sin / what humilitie / what love / what faithfulness  
 what good conscience &c I feare / pea I know that if you try without partialitie and selfe  
 king) it will be found that good things are decayed greatly / if not **c** dead among you.  
 Likewise examine what corruptions and negligences are crept in among you in Gods  
 worship: what subtiltie / craft / deceit / and sins in your dealings with men: what evil  
 in your owne lives hath broken forth / and breaketh forth more and more: and I am persua-  
 ded (if you make an upright examination) it will be found that I God is angry with you, that  
 he hath shut by your eyes / and taken away iudgment / and heart from you / that your right  
 eyes are blinded, and your right armes weakened: and therefore more cause fear them and you  
 to sorrow for the main evils that are found among you / then to be puffed up, and to stand  
 by one anothers sins as he do / because some few good things are found among you. And  
 here let mee call to your remembrance that \* godly / and \* humble counsell / which I haue  
 not but you have read. Think not if you do many good things, it may serve you for a Cloake to  
 mix evil turnes therewith. which counsell is profitable not onely for kings, but for every true  
 Christian, and I pray you and my brethren let it be profitable to you also / and lay it to heart

**g Eccles. 10.** **1.** learning / carriage / writings / sufferings etc. and it may be you are thereby **c** puffed by:  
 but alas brother, this is but the testimony of men / and of such as of feare / flattery / or igno-  
 rance dare not / or differre not to do otherwise / but let them and you learne: he is falowed,  
 whom the Lorde prayeth, and let them take heede that they make not an idol of a Pope of  
 you. I remember one woteth it to be a fault in hearers eyther to liste, or to much to esteeme their  
 Pastours, and hardly keepe they measure: But touching their host / hearken I pray you and  
 them what the Lord saith in Ecclesiastes: **c** Dead flies cause us to stinke, and putrifie the ointment  
 of the Apothecary, so doeth a little follie him that is in estimation for wisdom, and for glory. You  
 were in deepe famous at the beginning / but the Lord leading you to your affections / being  
 blinded with a yfoud woman / and falling from corruption to corruption / how are the graces  
 of God darkened in you? Heark also what the Lord saith by Iohn to the b Angel of the Church  
 of Ephesus, I know thy workes, and so hereunto nine or ten excellent graces and vertues  
 in them: **c** Also to the Angell of the Church of Pergamus, he nameth sundry vertues among  
 them: likewise to the Angell of the Church of Theatira he reckoneth not onely sundry vertues  
 but witnesseth their workes to be mo at the last, then at the first: Yet to the first he saith he  
 hath somewhat against them, because they had left their first love: and to the other that evil  
 doctrines were mainteyned among them, and therefore exhorteth them to remember their fall,  
 and to repent, or else he would take the candlestick from them of Ephesus, he would smite them  
 of Pergamus with the sword of his mouth, and them of Theatira would he kill with death.

Where you see though they were commended / yet that seed not their turne: except they re-  
 penited of things amisse / and amended: let him therefore that hath an eare, heare vvaith: the  
 Spirit saith to the Churches: And be not you of our brethren proud of that which is past / but  
 consider what is to come in what estate you are / from whence you are fallen / repent / amend  
 and walke worthy your profession: try and examine I say / what your estate is: what zeale  
 is among you / what care / what decay of sin / what humilitie / what love / what faithfulness  
 what good conscience &c I feare / pea I know that if you try without partialitie and selfe  
 king) it will be found that good things are decayed greatly / if not **c** dead among you.  
 Likewise examine what corruptions and negligences are crept in among you in Gods  
 worship: what subtiltie / craft / deceit / and sins in your dealings with men: what evil  
 in your owne lives hath broken forth / and breaketh forth more and more: and I am persua-  
 ded (if you make an upright examination) it will be found that I God is angry with you, that  
 he hath shut by your eyes / and taken away iudgment / and heart from you / that your right  
 eyes are blinded, and your right armes weakened: and therefore more cause fear them and you  
 to sorrow for the main evils that are found among you / then to be puffed up, and to stand  
 by one anothers sins as he do / because some few good things are found among you. And  
 here let mee call to your remembrance that \* godly / and \* humble counsell / which I haue  
 not but you have read. Think not if you do many good things, it may serve you for a Cloake to  
 mix evil turnes therewith. which counsell is profitable not onely for kings, but for every true  
 Christian, and I pray you and my brethren let it be profitable to you also / and lay it to heart

**h Psal. 50.** ended / if he repent not, surely the Lord is iust / who will at length punish him / though for a  
**21.22** tyme he deferre.  
**Eccles. 8.12.** I beseech you brother likewise consider / how  
**13.** you have dwelt in the Church to sin by your patronage / then having not quietly slumbered after  
 your example in former things / but now further also have chosen another apostate into office  
 by reason of your / and that unfaithfull Dan. Stud. continual boggling / and not of any sound  
 iudgment: for aske them a reason of their action / then answer the Pastor hath written cer-  
 taine cautions / so their iudgment is lapped by in the Pastours writing: thus by your change  
 are then changed / and thus blinde they: if you change further / and become worse / what then?  
**Ch** / shall not one of you answer for the blood of another / specially you for your part? If  
 the Pastour that telleth **c** not the people their sins / shalbe iudged / what shalbe to him that  
 dwelt with the people into sins?  
 Remember what duties you have taught from 11ab. 38.1. many peaces since / and for  
 if you now be not angry for practising that which you then taught / looke over your papers:  
 weigh well your notes: then you taught it to be mens duties to cry, not to spare, not to  
 cease, to lift up the voice like a trumpet, to tell the people their sins, and the house of 1400b their  
 transgressions. And is it now become contention to tell your wife / you / the Elders, pea the  
 vvhole Church your sins and your transgressions? Do you thus iudg: is the light of your  
 iudgment thus darkened? how come you thus changed? call to minde what love / and  
 what zeale was in you for sincerity at Cambridg, at Middelburgh, at London, before you  
 married / how earnest you were for a sincere walking / how excellent treatises wrote you for  
 the truth / how excellent letters generall and particular wrote you to the comfort of many /  
 but your wives sins having stolen away your true and first love, how are you blinded /  
 changed / and become worse and worse?

that if doing \* many good things will not serve for a cloke to mix evil turnes therewith, much  
esse will few good things done serve for a cloake to cover pour deflection / and to mix man  
will turnes therewith

Pou your selfe brother also have often boasted/and objected/that the people at first tooke  
my part / but afterward they were against mee. Durleij I may first answer you / that the  
greater was pour sin in deceiving / and forcing them: theirs also the greater in peelding to pour  
sine of them deceived by pour subtle questions/ and policies: others of them by pour theates  
mings / rebellings / scoffings / creepings for maintenance for pour selfe / pour wife / and pour  
posteritie / by vbraiding and casting in their faces their sallings / or infirmities: by railing  
upon and excommunicating them that faithfully stood out against pour corruptions and  
sins / I say / all of most of them thus seduced by pou were drawne from their former faith  
fulters/ and into a gilded bondage with pou: and for their insistance some of them alke by have  
and the rest must answer unto God if they repent not. 2. I am not better then my pybes  
effours: was not Paul for deale withall: the Galatians would have plucked forth their owne  
eyes for his sake, if it had beene possible, yet after ward failed him. 3. q It is enough for the servant  
to be as his maister: for then many of Christs disciples went back, a dvalked no more with him:  
also the lewes children once cried Hosanna, but they \* persuaded by the Priestly crafty him  
crucify him: so the poore Church at first were faithfull / but being deceived by pour subtiltie  
by pour theating to leade them if they would not suffer pour wife to wear the apparell: by  
pour crying for maintenance / by railing ignorance in their faces: by pour and Dan. Stud.  
railling upon mee / calling me wicked / ungodly / contentions fellows / hypocrites / crackebraime /  
I say / being by these and such other pour devices deceived / then left of their faithfulness  
crased from rebuking pour wives pride / pour dvalling also of the same / and pour sundry  
other uncharitables in the pleading for the same: and soone after having learned pour time/  
they sing/ and cry/ excommunicate him/ excommunicate him/ hee is a deceiver/ an hypocrite/  
contentions / and troublefome fellows. And so in deed they became a flax x of reede unto me:  
the Lord gide them (that remaine peralbe of them) repentance / least the like come on them/  
which is threatened by ezechiel for the like dealing. 4. I may answer/ that you hereby  
brapen their unfaithfull and unwise dealing with me / to leade the whole burthen upon me.  
remember brother, what you once wrote to me when I was taken prisoner at Illington by  
London for the truths sake / some of the brethren having escaped by flying. In that writing  
you comforted me / and prayed that it might not be laid to their charge / who fled / and there  
in some in the enemies hands: but now how are you changed: now these who are unfaithfull  
in not standing forth constantly with me to dyato you to repentance: but declining / glaberng/  
and troying hand in hand with you to committ evill / you boast that they have so/ask me/  
you account them peaceable members/ you smoothe them by in their iniquities / and still give  
peace, y peace unto them. Well as you then wrote of those/ so I of these/ the Lord give  
you repentance / that it be not laid vv to their charge: and I further add / Blessed be God,  
they (though men failed/ yet) he assisted and x strengthened me both in those and these tymes.

My brother brother know you that your rejoicing y and dealing herein is evill: For mark  
Gods wrath upon them: Search / and let one of them be shewed that is growne in zeal and  
godlines: not one will be found: On the contrary consider how colde and x dead they are  
growne since then ceased to dyato you to repentance: See how the graces / and gifts of God  
are decayed in them: Laid to heart / and weigh in your conscience how sins have since that  
time encreased among you: Lastly remember how the hand of God hath bene against them  
in gibbing them over / so that sundry of them are become apostates, pread and I may say still (as  
I once wrote in my writing to the Church) that as so many other causes / so for this also it  
may be feared that many among you have bene vreak, and sick, and many are a sleepe:  
and yet the Lords \* anger is not turned from you.

If all these sayes you know I can name particulars/and if you require it in the answer  
which you have boasted to make unto my complaint / I shall particularly recite them. If  
you weigh these things well / you shall fee that your b rejoicing is evill, that you have no  
cause of boasting / but contrariwise of c heaviness and lamentation / especially if you call  
to minde the d account that you must give being Pastour for all these bring of pour flock.

6. Plea further to answer this your boast / I willingly confesse the Lords work in suffering  
the brethren to faile me to be a just chastisement upon me / and yet pour and their sin not to  
be the les / neither you and they the Lords c rods to be the more free from his wrath: I say /  
I willingly to my humbling and that in my selfe and other may learne to take better heede  
hereafter / confesse it to be the Lords just chastisement upon me / because I my selfe had twice  
failed in not standing forth to showls against pour wives and pour sins / having bene by  
you and others seduced: as also it may be I failed in being drawne to give consent to the ex  
communication of some other / whom Dan. Stud. suddell followed for some matters reproved  
in his

\* Heb. 2. 18.  
Hagg. 2. 33.  
14. 15.

o Gal. 3. 1.  
and 5. 1.  
p Matth. 5.  
12. with.  
Gal. 4. 14.  
15. 16. 17. 18.  
and 5. 7. 8.  
q Mat. 10.  
24. 25.  
1 Job. 6. 66.  
1 Jer. 21.  
15. 16.  
\* Mat. 27.  
20. Job. 19.

r Est. 29.  
6. 7.

t Ps. 16. 5.  
Job. 9. 13.  
v Jer. 8. 11.  
vv 2. Tim. 4.  
16.  
x brr. 17. 18  
y Jam. 4. 16  
z Jer. 3. 1.

a 1 Cor. 11.  
30.  
b 1 Cor. 4. 16  
c 1 Cor. 5. 2.  
d Ezer. 33.  
and 34.  
e 1 Cor. 10. 3.  
7.

# 28. To Mr. Fran. Ihonson Pastour of the banished

in his wife and daughter, and eased not till he got the partie excommunicate: I mean M. Onyon, peate map be I also failed in not onely trying the excommunications done by the Church in our absence: for I finde now by experience / that the man oꝝ people is rare that dealeth in his brotheris, & neighbours \* case / oꝝ / as if it were his owne: oꝝ if a good beginning be / they are many times waxed / oꝝ seduced / and so leade of / one failing one / a second him / a third the second and so on / till many times corruptions creepe so on / and in a quiet gett such place / As the 1. most are corrupted / and very hardly is it againe rooted out. Let men observe in all kind of dealings both in Church & common wealth, whether this be not true oꝝ no: and thereupon it is that evil Pastours in the one / and craftie politicians in the other labour continually to break if they can one by one the fagor sticks / and to unloose the knots of brethren standing forth against their corruptions and oppressions: and when they have made one to faile another / and gotten their desire / they boast as if their cause were iust and right: freely therefore (I say) confessing my failing in the first / and fearing also (howsoever I much sought to have things tried both in M. O. case / and the rest / yet doing it not thoroughly) that I offended in the latter / I answer you with g Mich. Reioyce not against me o mine enemy: though I fall, I shall arise, when I shall sit in darkenes, the Lord shall be a light unto me. I will beare the vnrath of the Lord, because I have sinned against him, vntill he plead my cause, and execute iudgment for me &c.

7. Finally, I will conclude the answer to this your booke with h I sahs and I Ieremies romie plaints. No man contendeth for truth, they have no courage for the truth upon the earth, Let every one take heede of his neighbour, and trust you not in any brother, for every brother will vie deceit, and every friend will deale deceitfully. And every one will deceive his friend, and will not speak the truth. **Pea** I may truly complaine / that truth faileth, and he that is sanctified from evil, maketh himself pray. But mark what followeth k. When the Lord saw it, it displeased him, that there was no iudgment, and he himselfeooke it in hand to execute vengeance on the evil / and to defend the righteous. These and such like places of Scripture are the strengtheners of I the shield of faith to quench your fiery darts: they are the sword of the spirit to kill your envious tentations / and a brasen wall against all your subtil enterprises: for I confesse that such is your surrept / and dealing / that if the Lord gave not strong faith in his word / it were not possible to stand forth boldly against you much lesse to overcome. But be you assured that howsoever you seeke to stop and hide the truth / yet it shall perdar: for as it is impossible to pluck the wings of the wunde that it should not blow, oꝝ to stop the o order of heaven and earth, so is it impossible to stop / stop / oꝝ keepe under the truth for ever / that it should not at length break forth: **Pea** know you / though you boast of many followers / and that they sayake me / per fallowde beantified by your learning / p counsell and devices: also for a time hypboden by many followers which flatter you / will at length be unbizarded / discovered / and utterly destroyed.

And now brother as these objections and boasts / so I hope the rest are / oꝝ shall be answered also / as by the treatise following will appeare. And likewise I doubt not but your boasted answer howsoever it courtly / will also be wiped away in due time: and that your answers to Mr. Hilderfame, Mr. Iacob, and Mr. Iohns will be so many answers and witness against you / as also so many swordes to pierce thoyowd the sides / and kill the heart of your pleasures for your corruptions / as they have beene against them / and their corruptions: and so of your owne / mouth and pen will you be condemned.

Thus have I largely (earnestly desiring in my heart your repentance / and blessing all the wayes thereunto which I map) written to you even in the beginning by way of preface and exhortation: wherein you may see that not without great striving / **Pea** much against my will I am dwalne per force by you and your dealings to publish the things following / many causes also (as the Godly wise map see and widge) drawing me to publish this heape and trouble some discourse / wherein as I have (without boasting be it spoken / q the Lord be knoweth) so I still desire of God, that howsoever your dealing might now time that which you selbes once accounted good shall into hatred / drive me to detest you / and to shake the lap against you / yet to keepe me that your selves I map not hate / but the corruptions and sins which are and still arise among you: and what I thinke write / speake / oꝝ do / it map not be in an uniuersal and evil / but in a iust and right cause / as also not in rash / anger / malice / hatred / oꝝ any sinister affection / but in truth / in sincerity / in love in vphighnes, and gods vnrwenes / as in his presence / that so a iust and right cause map be with and rightly handled / as in due time the Lord in mercie passing ober line / as supplying what map gabe a blessing.

It you or any other thinke that I write / and deal to boldly / freely / plainly / oꝝ sharply with you / Dan. Stud. oꝝ the rest / let them and you (besides that which is answered to this objection in the \* preface to the reader) consider the excuses and answers for your fire / bold / and sharpe writing to + Mr. Iohns, and if they be sufficient to excuse you / much more me / having

g Mich. 7. 12  
h I sahs. 30.  
i Jer. 33. 34.  
k I sahs. 1. 4. 5.  
l Ier. 17. 18.  
m Ier. 17. 18.  
n I sahs. 17. 18.  
o Ier. 33. 25.  
p 2. Sam. 15. 31. 34.  
q Gal. 1. 20.  
r I sahs. 5. 22.  
s I sahs. 4. 26.  
t I sahs. 1. 1. 2. 1.  
u I sahs. 1. 1. 2. 1.  
v I sahs. 1. 1. 2. 1.  
w I sahs. 1. 1. 2. 1.  
x I sahs. 1. 1. 2. 1.  
y I sahs. 1. 1. 2. 1.  
z I sahs. 1. 1. 2. 1.

\* Page 3.  
+ In your Printed letters vnto him.

having much more cause to write so against you then you had against him. Moreover thou <sup>1</sup> Gen. 40. 4  
 having Dan. Studley, know you and all men that I write now of him not as of an Elder, but <sup>2</sup> Math. 1. 23  
 as of a man perjured) lost I and deprived himselfe of that honour as by his baine <sup>3</sup> 5. 12. and  
 and to inton dealing with his wives daughter / so specially by his obstinate baving and out- <sup>4</sup> 5. 20.  
 facing thereof / not unlike <sup>5</sup> Elies sonnes: and you like Ely dealing haltingly and not faith- <sup>6</sup> 1. Sam. 2.  
 fully therein: but remember you and he what befell I Ely and his sonnes. I say I write <sup>7</sup> 12. 13. 14. 15.  
 against him as having lost his honour / being also a rallier vp of contentions betweene brie- <sup>8</sup> 16. 17. 22. 3.  
 then, yea betwixt Father and sonne, whom God hatech and abhorreth, and therefore of all <sup>9</sup> 24. 25. ad. 3.  
 good and goodly men also to be hated / and I abhorred.

And now in conclusion let me beseech you (brother) as you & desired M. Iunius, and let me  
 beseech you by that most holy name of Christ, vvhich you professe, by the mercies of God vvhich  
 with he hath love vs in Christ, that you vvhould think of another course (then such as yet is lea-  
 meth you allow) strive for sinceritie, and not for corruption, for love, and not for hatred, for  
 peace, and not for contention, as you have of olde vvith great praise, and fruite of the godly  
 bene faithful, so be still: and further brother: I exhort you / cease from dawbing of sins / cry  
 out, lift vp your voice, and lift it vp like a trumpet, tell iacob their sins, and shew their trans-  
 gressions: <sup>1</sup> Maintaine I good causes / and forsake evill: <sup>2</sup> Write for the sinceritie of the Gospell,  
 fight against defensions / apostasies / and all the sleights thereof: let it be manifest to all / that  
 your heart is not corrupted still: that your affections are not wholp blinded / and beset  
 with a woman / <sup>3</sup> sleepe not / dally not too long / least the Lord suffer the enemies to take your  
 strenghts and glorie from you / howsoever heretofore you have kept and shewed your selfe  
 brilliant in sundry byings / and much annotted the philistia prelates, and priests: let it appeare  
 that your iudgment is not wholp perverted by that craftie and partiall man Dan. Stud. who  
 entered into his office and at first behaved himselfe like a Saint, but having got fast foote  
 (and getting you to maintaine perpetuity of Elders and Deacons in their offices for all their  
 life) letteth his affections burst out / plaireth the tyrant, and seeketh to rule all as he list after  
 his owne humour: pittie / and have compassion vpon your flock to draw them from the mul-  
 titude of sins / which by you and Dan. Stud. example then have fallen into: deceiveth them no  
 longer: blesse them not with smooth w / words / cry no longer peace to them walking in  
 stubburnes / ad vv declining from sinceritie / x. provoke not God any longer, you are not stronger  
 then he: let his indignations work that againe among you which his mercies would not move  
 you to relent: grieve / and lament that by your dealing you holde some from the truth / &c.  
 Laye others back / keepe sundry that they dare not come to you / make some to refuse x. 1. Cor. 10.  
 y your sacrifices / and sundry among you with now that then had bene moze circumspect  
 before they had topped into you: weigh well / and lay to heart what offenses and hurt / pour y  
 1. Sam. 2.  
 indignanitie / conceitednes / selfeliking / pride / disdain / vnnaturalnes / contention / and  
 captiousnes have caused to these Churches, the teachers and members thereof / among whom  
 we live / so as you are accounted a proud and contentious people / continuing others / sub-  
 mitting to none / allowing and boasting your selves in all things / as if you were the <sup>1</sup> 1. Cor. 1.  
 people / and none besides: let your hearts <sup>2</sup> mourn for the apostasie of them / who (being  
 once steadfast and stablished in the truth) by your vnnatural and evil dealing have taken occa-  
 sion to leave the same: let it please your soules / that you open the adversaries mouths / make  
 them a blaspheme the truth / cause them to renounce / feede them / and make their hartes merry  
 to see you runne into such courses / such cruelties / and such vnnaturalnes against brethren / yea  
 against your Father, so hapfull to cast them off / and so much as in you lieth to send them back  
 againe unto them: consider with your selfe to how high a sin you are growne / to curse your  
 Father, wherein you ought to honour / and to cast him out from abiding in Gods inheritance /  
 so that you force him with <sup>3</sup> David to curse you / and remember you that <sup>4</sup> total exhortation /  
 which saith: Deceive not your selfe vvith many & that say, they care not for their parents curse, so  
 they delieve it not. & invert not the order of nature by iudging your superiors, chiefly in your  
 orvine particular: but assure your selfe the blessing or curse of parents hath almost ever a prophetick  
 power: ioyne vvith it. Lookke back / and examine your estate of olde / see what corruptions  
 are crept in among you / in your teacher, who came in sheepes clothing, but is now found a  
 fox and a wolfe, in your Elders, and Deacons, in your administration of the Seales of the robe:  
 want of both forces / in your execution of the censures: Which corruptions I have in parte  
 dealt against among you in generall / those particulars hath God since discovered / yea you so  
 increase thereof / that men are more grieved and wearied with hearing thereof / then you with  
 the doing of them: yea I confesse / I am not able to set downe all if I would / and of hope  
 which I can / map I not / neither will I name all plaints for sundry causes: put it at them if  
 will / but specially I will discover those things / whereof you have bene convinced / admon-  
 ished and often bided to repentance / yet you, Dan. Stud. the other officers, and the congre-  
 gation continue unrepentant: for wee beseech you and againe by all means your repen-  
 tance \* if it be possible: Weigh well that by your sautions ad dealings you dye do not onely  
 to say as you to Mr. Iacob, that we may feare, but that we see it is vvith you (as Ieremy sayd)



\*Yahab. 1.5  
with Art. 13  
40.41.

\* Ansv. to  
Mr. Iohn.  
p. 66.

\* Luk. 12.47.  
48.

\* Jer. 9.6.

\* 2 Pet. 1.5.  
6.

\* Job. 13.17.  
b 2 Theff. 2.  
8.

\* Ansv. v. to  
Mr. Iohn.  
first letter.  
† Rom. 2.21

d Psal. 53.  
4.5.

† page 1.

e Revel. 22.  
11.12.

f Revel. 2.  
and 3.

g Act. 1.20.  
b Mat. 21.  
43.

\* Basilicon  
doron.  
p. 38.

\* 1. Cor. 14.  
10.

i Mat. 3.9.  
10.

1. Sam. 12.  
13.13.14.

k Mat. 21.  
44.

l Heb. 6.9.

\* Heb. 13.22

\* Before  
the  
confession  
of our fault.  
p. 12.

\* Phil. 2.1.  
2.3.4.

m Eccl. 33.  
and 34.

that in deceit you refuse to know the Lord and his truth, Beware therefore, least that come vpon you, which is spoken of in the \* Prophes. Behold ye despisers, and wonder, and vanish away: for I worke in your dayes a worke which ye will not beleue, if any declare it vnto you.

Remember you also that which you \* wil M. Hilderfarn to remember that even that † servant that knoweth not his maisters will, and yet committeth things worthy of stripes, shalbe beat: though in deed with fewer stripes then he which knoweth it, and prepareth not himself neyther doth according therevnto: And how many the shall pour stripes be which leade not onely the Maisters will vnder, but do things contrary to your own knowledge witnessed by your owne handwritting in the time of your sincerity: and as you to him / so I say to you / look to it and take heed you neyther refuse knowledge, nor forget a with knowledge to ioine obedience: least in the end you feel that which is by written, that God will render vengeance both to them that know him not, and to such as obey not the Gospell of our Lord Iesus Christ.

And here also to you I write alike/as you to \* Mr. Iunius, that what you say for your selves ag others against falsehood in false Churches, or corruptious in true Churches, minde the same also as spoken for vs against your sins and corruptious. † Thou that teachest another, teachest thou not thy self?

† Moreover with your selfe of all your proceedings / that euen above all (having forced me to be many means private / and public / and you will be wonne by none) you force me now also to publish these things to the view of al / which the Lord knoweth how you against my will I am drawn hereto / and how it grieueth me / when I consider / how the abusers will hereby take occasions to dishonour God, reproche the truth, scoff vs the poore professors thereof / ad please ad themselves in their owne evil waies to their further condemnation: but as before to the reader I write / so I still rest in hope / that the bright hearted and vertuous sorte will make an upright be thereof / And I say with the e Apostle, if the filthy ad vniuill will be filthy ad vniuill still, yet he that is righteous let him be righteous still, ad he that is holy, let him be holy still: for behold, Christ cometh shortly, ad his reuenge is with him, to giue every man according as his worke shalbe. Kap to heart / how many things God hath wrought against the declining Churches, pbooke him not to darke the glaries further at length to take them away whol / to remove the candlestick, to h take away his Kingsdome from you, and give it to others that will bring forth better fruites. Consider the same \* sins of pride, ambition, ad avarice which have beene the decay of other Churches, are found among you: pea not these sins onely but moe also / which have not onely caused a decay of sincerity among you: but a pleading for corruptious and sins: pea to speak to you of later times / remembers what is become of Brovva and his company, who erromunicated them that rebuked vnder among them / and Mr Brovvas abusing his learning to dawb by the same: not a man of them remaineth faithfull: hath not the Lord swept them away, as a man sweepeth away dung, till all be gone: and perthe Lords cause standeth firme / and be hath raised him by another people: Oh consider this you that please your selves in your evil estate / and plead for your corruptious / least if you defer repentance / the like come to you also: know you that the Lord he i nebeth you not to byholde his truth / and whatsoever you do / per will be have a care of his vineyard / and have his people to whom he wil give it / who shall belibe k him the fruites in their seasons: for be you assured / that where God lately the foundation for his glorie / he will bring his worke thow / though you and many others should faile him / but I desire I better things of you.

De spise not (brother) these \* exhortations pretending (as you are wont) that an erromunicate speaketh: but remember the instruction your selves \* give / that it is the part and duty of every Christian to acknowledge, and submit vnto the truth, by whomsoever it is professed, looking alwaies rather to the preciousnes of the treasure it self, then to the basenes of the vessels which contain it, or the infirmities of them that vniues it.

Finally (brother) among all other things let bond of nature / dutie to counten / Christian charitie / sincerity of profession move you to repentance / ad peace: † if there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, be you of one minde, have love, be of one accord, and one judgment, that nothing be done through contention or vainglory, but that in meekenes of minde you esleeme others better then your selfe, looke not vpon your owne things, but vpon the things of others, have a care of the faluation of your soule / looke into / continually remember / and sett before you the m account / which you must make for your selfe and for your people in that great day. These things God worke in you for his name and truths sake. Amen.

But brother by nature / and in profession / obedience / and sufferings of the Gospell howsoever you deale vnkindely / vnchristianly / and vnnaturally with him / per seeking your repentance and good.

George Iohnson.

THE AGREEMENT BETWEENE THE TROBLES IN  
the banished English Church at Frankfozbe in Q. Marias daies,  
and some troubles in the banished English Church at Amsterdam  
in Q. Elizabeths daies.

**T**Heir broiles opened mens mouthes against Page 1.

the truth, and in stead of swete doctrine filled their pulpits vvith reu-  
lings, vvormewood, and bitter gall.

What these troubles now finde who knoweth not? and what can we else  
look for at aduersaries hands/ when in deede the Pastour himselfe changed  
the voice and tune of a comfortable shepheard to an vsabourie scoffing /  
inveighing / pelling / and cruell a hunting of the soules, whom hee ought  
to strengthen / and comfort?

Exe. 13.  
19. 20. 21. 22

Those troubles vvere imputed to ambitious heads, that could not enioy Page 2.

Bishopricks so vvell as others, to fantasticalnes, &c.  
The vberie like have the Pastour, Mr. Studley, ad others objected/ namelp/  
pride/ discontentment that men could not be officers/ fantasticalnes/ crack-  
brainednes &c. Whereas in deede the contention is to be imputed to their  
corruption in dawbing vp sins personall / falling to sins in Gods vvorship,  
pleading for choise of such as have apostated into ecclesiasticall office, con-  
trary to the Scriptures, their former owne vvriting and practise/ as after-  
ward in this discourse will appeare. b Not 1, but thou troublest Israell,

b 1. Kin. 18.  
18.

in that thou hast forsaken the commaundement of the Lord, &c.  
The time, place, beginning, order and proceeding of those troubles is sett Page 3.  
dovvne: ad the maner approved by the practise of all vvho write the memory  
of things, with free libertie declaring the yl dealing of the highest personages.

\* 2. Cor. 4. 5  
d 1. Pet. 5. 3.  
2. Cor. 1. 24.  
Luke 22. 25.  
26. 27.

Now our (as their) dealing is not with any King, emperour, or high  
personage / but with men / who of all others should be most humble / as  
being s servants to Christ Church, howsoever they vse dominion as Lordes,  
contrary to the d Scriptures.

The publisher thereof vvished his discourse might be for the profit of many, Page 4.  
yea even the highest, as vvell as the lowest.

The Lord knoweth my heartes desire / that this discourse might be pro-  
fitable to the age present / and to posterity / that they may be warned / and  
wise by the troubles they have seene or see in others / thowwlp to resist the  
beginnings of sins: and never to leaue the oportunitie of reforming the least  
evill / and sure plantimg of good things. e Serve the time. If the speech of  
serving the time seame harsh / cōfer the marginall reading vpo Rom 12 11.  
compare the Scriptures : quoted / ad learne as to avoide to be a fume server  
and pleasman : so also to be faithfull and diligently to serve and imployp thy  
time g while God graunteth it.

e Rom. 12.  
11.  
f Gen. 6. 9.  
Act. 13. 36.  
and 17. 30.  
Gal. 6. 9. 10  
Col. 4. 5.  
f Mart. 4.  
17.  
g Gal. 6. 19.

D. Cox, Mr. Horne, Chambers, and the rest had the time, vvhen they  
might in their banishmēt sincerely have served God, ad yet would they plead  
for their service booke, and other corruptions. And marke what it brought  
forth: surely much trouble in the Church, and when God graunted liberty  
again to them in England obtrusion of the same: and from that day to this

Page 8.

31. Agreement betweene the troubles at Frankford in Q. Maries daies,

day could it never be rooted out, howsoever in the same booke before the conamination they vsed smoothe wordes, yet still the prelates, timeservers and carnall Ghospellers pleaded for it. Nowv there is great hope of Reformation, God having given vs so gracious a king, the Lord in mercy graunt it.

The Pastour Mr. Fran. Iohns. Dan. Stud. and the rest have had their oppozunitie in time of their banishment to walk sincerely / holily / in love and humilitie: but they plead ad urge their corruptions / their teacher hold thep to be a true teacher, and pet the Scriptures, in their owne handwritings witnesse the contrary to their faces: they f condemne false teachers in the parish assemblies / and pet colour such among themselves: they will not allow and graunt the reformed Churches in this titte to be true Churches, and pet are not able to show any such defection or declining among them / as is in themselves. What troubles these things have brought their excommunications declare / and what miserie they will in time bying (if God prevent them not) who knoweth? they blame them for corruptions / and will iustify their owne defections from sinceritie: both evil / but these woyle / as sinning against g knowledg / ad the truth once revealed to them. g Vnto him that knoweth how to do well, and doth it not, to him it is sinne. h Thou, vvith teachest another, teachest thou not thy selfe?

1 Rom. 2.1.

g Inth. 12. 47  
h Iain. 4. 17.  
b Rom. 2. 21

Page 10.

They were exhorted to leave of pretended excuses, seeking their owne preferment, and credit, as also plunging themselves in earthly affections, and worldly things, comming over, and pretending persecution.

How needfull is this exhortation / to the Pastour, Dan. Stud. and the rest / who are so full of excuses / that whatsober they do / though never so grosse / pet they can set a gloss of shyn vpon it: they so seek their owne gloss as they will allow no others here to be topped vnto / save themselves: they so plunge themselves in seeking earthly things / as not onely buerries of Religion ad love are coule among them: but grieuous things fall out among them to Gods dishonour / and reproch of the truth: Witnes the first of these their dawbling of lins ad corruptions among them from time to time: witnesse the serod their dealing with the reformed Churches, ad their pet not allowig any to be topped vnto here save theselves: witnesse the thirde / not onely their seeking for maintenance / ad compleintes of some among themselves of coldnes in good things / ad deceitfulness in dealing: but the grieuous reproches also of sundry dutch men concerning Dan. Studies sonne in law, and many others / crying out that they pretended Religion ad banishment / but vnder that cloake deceived them. All which the Pastour ad Dan. Studly, with the rest will pretend to excuse: but the i Scripture saith: Vse not your libertie as a cloke for your sins.

1 Gal. 5. 13.  
1. Pet. 2. 16.

P. 12, 13.

The negligences among them made many take occasion to continue in their filth, and superstition: made some dissemble, and so lost them, for whom Christ died.

The selfe same / and many moe evils have come by the Pastours and Dan. Stud. unfaithfulness / subtlety and cruelty / at length drawing the people to be instruments of their malice / to excommunicate whom they please: Whereby have they driven some back againe to Egypt: Whereby the people among them in good things are quenched and dead / but to speak evil /

4 Heb. 3. 1.

ebill / rebill / disdaine / and condemne all / except themselves they are to  
redp : hereby many have continued in their false worshipp : yea they have  
herely made some to k abhoyre the Lords offering / and so lose I than for  
whom Christ died. k 1. Sam. 2.  
11. Cap. 8. 11

The congregation their desired good things, but the learned perverted their  
meaning, and sought themselves. Pag. 13, 14

An like soze this congregation begunne well / walked verie carefully/  
watched diligently one over another / desired good things : but so soone  
as the Pastor and Dan. Stud. came / they perverted things as they listed /  
the Pastor by his learning / and Dan. Stud. by his craft / till at length they  
brought the congregation to their bought / and seeking themselves like  
m Diotrefes, they could not endure any that rebuked their evil. m3. John. 9  
10.

They pretended to answer the letters of the brethren, but when the let-  
ters and answers were compared, they were found not to answer directly. P. 14, 15.

The Pastor, Dan. Stud. and the rest pretend that they will answer our  
complaints / but I am persuaded theirs will be the like. And I am the  
rather induced so to iudge / because they show the same in their cautions/  
which they have often affirmed to be an answer to the reasons, which prove  
that such as have fallen from the true service of God to idolatrous worship  
ought not to be chosen into Ecclesiasticall office : for let any Christian com-  
pare them together / and he shall see / that there is not onely no answer/  
but not so much as repeating of the reasons : yea I am persuaded / if (as  
they usually bge others / so) themselves were bged upon their consciences  
as befoze God to say / whether these cautions were a iust / sound / and  
byright answer to the reasons / or no : howsoever in there owne causes  
they be extremely partiall yet durst they not say / Yea : their cautions being  
in deede but clothes and forged pterences / as the godly vpright examiner  
shall plainly see / and find such dealing condemned by Gods word. And  
it is to be lamented that they durst with such pterences abuse the dutch  
Church, ad seeke to seduce their brethren, whom they excommunicated / as  
they do those / whose hearts have fainted and failed like water among  
them / many of them also dissembling contrary to their owne consciences.  
Let also themselves lamente these things / least heayv things follow them.  
o If a man sinne against a man, the iudge shall iudge it. But if a man sin against  
the Lord who will plead for him? and let them learne in the feare of God  
either p to : answer firmly with sure ground / truly ad byrightly according  
to the Scriptures, and aptly conferring spirituall things with spirituall things  
or if they be not able (as in deede they are not / the Scriptures being not p yea,  
and no) let them q lay their hand upon their mouth / be silent / r repent  
and amend. n Jer. 23. 28  
2. Cor. 2. 17.  
and 4. 2.  
o 1. Sam. 2.  
25.  
p 10. 22. 28  
1. Pet. 3. 15.  
10.  
Act. 18. 28.  
1. Cor. 2. 4.  
13.  
p 2. Cor. 1.  
18.  
q Levit. 13.  
45.  
r Tit. 3. 7.  
Job 21. 5.  
r Tit. 3. 19.

They vvho pleaded for the booke of common praier, they did it most cun-  
ningly, and smoothly, pretending conscience, edifying of the Church, unity, 19,  
peace, and such like : and still this vvas ioyned, care for their ovne quietnes,  
ease, and provision, but these latter more covertly done.

M.F.I. and D. St. followed this course up and downe / for most smoothly  
and cunningly they dabbed by their sins / pleaded their false teachers cause /  
pretending conscience / necessity, edifying of the Church, the graces and gifts

24 Agreement betwene the trob, in the Eng. Chur. at Frankf. in Q. M. daies,  
in the man: butt / peace / quietnes etc. and touching care for maintenance  
they were more grosse / as appeared / when the Pastour would be gone except  
they would give him / his wife / and his posteritie maintenance / and byged  
the restoring of that which was spent of his wifes stock in time of his im-  
prisonment. Dan. Stu. also got allowance for his daughter / when shee was  
able to earne her living / pea some of the Church offering to maintaine her  
for her woꝝke / but he was so running / as both to gett her woꝝke / and also  
maintenace for her. If he deny this / let Tho. Bishop. the Deacon (if he dare  
speak the truth against an Elder) witnes it / who willed me to speak against  
it when himselfe durst not: which I doing / augmented D. St. hatred the more  
against mee / having also befoꝝe reprobed his wifes daughters pride / with  
whome afterward he was enamored etc. So palpable and grosse were they  
to gett more maintenance to that which they had. The desier of mony is  
the roote of all evil, vvhich while some have lusted after, they have erred from  
the faith and perced themselves thorow vvith many sorrowes. \*Feed the flock  
of God not for filthy lucre, but of a redy minde.

11. Tim. 6.  
10.  
\* 1. Pet. 5. 2.

Page. 20. 21

Mr. Chambers agreed, and promised concerning the booke of common  
prayer, not to vrge the vse of it concerning the ceremonies; aftervvard he vv as  
not faithfull.

The very like did the Pastour, Dan. St. Mr. Ainsvvorth also iopning vvith  
them aggr vvto touching choise of apolates into office, namelp / that it  
was not meete to leaue such presidents to posterity / or to give occasion of  
opening the aduersaries mouths / the Church being sett as vpon v an hill  
vnder banishment / yet afterward they abode not faithfull: for choosing but  
one Elder thev chose such a one as had apolated, namelp Mr. Mercer. Con-  
trary to their hand vvritings and agreement.

1 Gen. 18. 19  
11. Tim. 3. 7  
and 5. 14.  
v 1. Mat. 5. 14

P. 21. 52.  
55.

The brethren offered, if proofes could be brought for the service book: not  
to dravv back: none vv ere brought, but vvill, and I heve of policy, as of ad-  
ding bads to the godly Fathers ad vvise, of defacing King Edw. lawes, &c.

Wee have offered / if these wolde pꝛove their matter to be good by Gods  
vvorde, to pꝛeld: they will not / no not so much / as epter answer in vvrit-  
ting the reasons vvritten by other / or their owne reasons vvritten in time of  
their sinceritv against choise of such / but sift of the Scriptures as they please /  
crping out that we are cōtētious, troblers of the Church, enemies to them etc.  
and so by their vviles they vv beguile the people.

vv Rumb.  
25. 18.

P. 21.

The brethren answered that the Fathers changed the ceremonies them-  
selves, and that if they vv ere novv living, they vvould do, as they did: that  
King Edvv. lawes vv ere not defaced but honoured by that which they sought  
yet vvould not D. Cox or the rest yeelde;

2 Gal. 2. 18.  
y 1. a. 38. 1.  
2. Tim. 4. 1.  
2.

2 Gal. 5. 9.  
10. 11. 32.  
Tit. 1. 13.  
and 2. 15.

P. 22. 13.  
vvith 49.

We answer these / that in conscience they ought to answer their owne vvri-  
tings / and not to build againe that vvich they have destroyed: that to re-  
buke their sins and corruptiōs is not y cōtention: that to stād forth against the  
same faithfully, is not to trouble the Church: but they will not pꝛeld.

They vv ere afraid to be accused of alteration, imperfection, mutability etc.  
that their credit, or the credit of others vvould be diminished.

It is much to be feared / that the very same hinder the P. and D. St. from  
pꝛelding / least they should seame incoṣtāt / least it should be disgrace to them  
being officers to pꝛeld to members / least their credit should decay etc.

When



and some troubles in the Eng. Chur. at Amsterdam in Q. Eliz. daies. 35.

When occasion of direct answer vvas to be had about the booke of com. Pag. 24. praier (they agreeing not to vse all the ceremonies) they put it of by questions, 25.

So these being vged to answer directly in the question of choosing apostates / shift of from giuing a direct answer, and by propounding questions, ifs, and (ands) make their matter moze colourable / troublefom / dark and intricate: pea they haue propounded almost twenty questions ad ifs: as witness their cautions to any that mark them / and giue not one direct answer to any one reason. d Avoide profaine ad vaine bablings, ad oppositiōs of sciences, d r. Tim. 6. 20. falsly so called. e If they speak not according to the vword, it is because there is no light in them. 21a. 8. 20.

The brethren declare as the vwork of Religion, and sincerity is excellent: so the aduersaries cease not most craftely to vndermine it, or at the least, thorov false reportes, and defacing of the vvorke begun, to stay the labourers, vvich should travell in the finishing thereof: seeking rather to finde faults, then to amend them: false brethren also spreading abroade poore reasons to hinder: but truth ever cleareth it selfe, and as the sunne consumeth the cloudes, so misreportes by triall are confounded.

The truth hereof finde we not onely in open aduersaries, prelates, priests etc. in false Churches for their false vvorshipp, but in Pastours, Elders &c. in true Churches for their corruptions: they craftely seeke to vndermine them / and their wozke / vvho labour to draw the to sincerity: they rather finde faultes and carge at the repprobers of sins / then amend: either the reppoofe is to sharpe / it is not in time / in place / in rule / in order / one thing of other is amisse / and so they not onely amend not / but shifting of the reppoofe and admonition one way or other / they deface and seeke to discourage the rebukers / as contentious / trouble some etc. And so hinder the wozke of sincerity so much as they can: and as the P. and Eld. so the other brethren (wee pet call them: not false, till God further discover them) spread abroad like poore reasons to discourage / and spare not to slander that men scisme and sozake the truth: because they will not walke with them in / and winn at their corruptions: but in a wozde we answer if we have forsaken, why suffer yee persecution both by them vvithout ad them vvithin? And truth in time will both cleare and defend it selfe / and the defenders thereof: false accusations also and slanders vvill God in due time confound. g The backbiters shall not be established vpon the earth: evill shall hunt the cruell man to destruction. g Gal. 5. 11. 11. 12. I know that the Lord shall avenge the afflicted, and iudge the poore.

They gave good, and godly vvordes, but still they vvould have the booke of common praier, &c. P. 26 27.

So these give godly wozdes many times / but they will keepe in their M. A. and their Elder M. M. bzanded with the herppoche of apostasy.

When some sought to bring in the order of Geneva as most godly, and furtherth from superstitiō: others comming overt, hey vvould bring in the English service booke, and orders not becomming a reformed Church. h Eccl. 44. 12. 13. P. 28.

Likewise befoze the P. and D. Stud. coming over to Amsterdam, there was (after troubles in some measure ended about M. M. M. G. and M. Sm. good order taken to see how the congregation profited in Religion: Christian duties to be perfozmed: the teacher, with the Elders and Deacon visited from



26. Agreement betvvene the trob, in the Eng. Chur. at Frankf. in Q. M. daies,

11 Mar. 30. 20. i house to house, examined how they profited in Religio, ad instructed them/ so that the blessing (as sundry repoired) was gracious/ and wondrous: but the P. and D. St. being come/ this must be left: it was to much abasing of the officers of the Church to go to every house / and other such excuses were pye-  
rended/ as that it was creeping into houses &c, but the truth is, it was (as to base for youd so) to painfull for idle schollers and officers; pea their pleasure must be an ordinance/ and so in deebe it was left for sundry yeares: but what negligence in walking / and in dueties of godlines / as also what ignorance is growne therebp / it is lamentable to thinke: so their members can speak against the parish assemblies, ad corruptions in other Churches, then are they excellent members with them / though k beames and noisome offenses be among themselves.

11 Mar. 2. 5.  
Jer. 23. 16.  
Pag. 28.

They said ad boasted, that if ever they came into Englād againe, they vould do their best to establish the booke of common praiser, and so they did, to the great burthen and trouble of many preachers and professors to this day.

11 Jer. 5. 31.

11 Ierel. 2.  
24. 25. 26.  
72. Tim. 2.  
3. 4. 5.  
In Gal. 2. 5.  
11 Isa. 62. 6.  
7.  
p Gal. 5. 9.

These have boasted / and still boast that they have and will excommunicate all that stand against their choise of apostates into office: pea the P. boasted long befoze his Fathers coming / that if hee stood out against it, he would also excommunicate him / and so he hath: thus have they boasted / and thus have they done: ad what will be the end the Lord knoweth: but this I rest assured in, that God making vs faithfull to beare the burthen til he come, corruption shall fall / and truth with the sctibers for the same shall overcome. And here bp the way / I speak to myne owne soule and al Christians / to take heede / that wee peeld not / no not for an m. houre: n neither be n silent / but stil stand to purge out the ould leafe / til we overcome / rememb'ring that a litle leafe leaveneth the whole lump. This is to be marked in the godly at Frankf. that few there were / but either they peeld / were silent / or tolled / when they came to Englād againe: ad for this cause is it / that I exhort my self, ad others to holde fast to the fd. not onelp against false Churches, but eke against corruptions among our brethren true Churches, so that we certainly receive the promise. God ielous of his q. honour, ad r. sufficient enable vs herebp for his name / truth and mercie sake in Iesus Christ. amen / amen.

p Ier. 2. 24  
25. 26. 27.  
28. 29.  
q I. 4. 48. 11  
1 Cor. 17. 1.  
Eph. 3. 20.

p. 33. with  
62.

It is there compleined, that nothing pleased the adversaries save their owne corruptions.

f Job 30. 12  
13.

The like compleinte may be made of the P. and D. Stud. for except a man will hold his peace / and wink at their corruptions he cannot toime or continue a member of their congregation: and if he winke at their sin ad corruptions / then they account him a peaceable member / witness this their excommunication of members standing forth against corruptions: ad their manner of receiving John de Cluse, and others to be members: s. vickednes was sweete in his mouth, and hee hid it vnder his tongue, favoured it, and vould not forsake it, but kept it close in his mouth.

P. 34.

Mr. Calvin was grieved, and iudged it a shame, that contention should arise among brethren banished, and driven out of their owne country for one faith, yea and that contention should be for that cause, vvich ought to have holden, and bound them together as vvith an holy bond in their disperion.

How would he now grieve if he stil lived and what would he now iudge that

that brethren, **pea** brethren by nature, by education: in profession, prisonment, and banishment for one truth have cōtention for sobriety in life/ and sincerity in Gods vvorship, **pea** so hoate contentions / as the elder excommunicateth the yonger : and not therewith cōtenu wishesty magistracy, that he might further p̄cedde; therby shewing his hatred against the rebukers of b̄s sins: **pea** / what scelus, and shame would he cry that a sonne should so pervert matters / plead for corruptions / and dawb by sins / as that he would excommunicate his ovne Father having come over seas a long / troublesome / and hard vbiage to seelic ad make peace betweene his twoo sonnes / would he not (I say) and will not the godly iudg such a sonne without v naturall affectio? would he not ad wil not the godly vv cal the earth to vvitnesse against, and condemne his dealing?

He then allowed their constancy, vv which strove for a iust cause, being forced against their vvills vnto contention: ad condemned their frowardnes, vv which hindered, and staied the holy carefulnes of reforming the Church,

How much more would he / and will the vvright godly allow strife and contentio for sincerity / once vvritten for and vvactised by the Church? and how would he condemne their desertion / and frowardnes / who seeke not by x an vvright vvriting to shew the assurance of truth: but violently excommunicate their brethren, like to them whom the y Prophet rebuketh.

He iudged it in those controversies not profitable to give place to many tollerable foolish things in the booke of common prayer.

In these controversies then he would sure iudg it not profitable/ **pea** vv lawfull to preld to the desertion of the P. D. Stu. and the rest erring from the truth confirmed with their p̄fession / handwriting and vvactise / and will not set downe in vvriting warrants out of Gods vvorde for their p̄sente vvactise, z Absteine from all appearance of evil, much more from evill it selfe.

Hee sheweth that there must be a striving for further proceeding, and sincerity, and that it is strange vvhere freedome is, to strive for popish dregs,

Most truly may all men shew to the P. D. Stud. and the rest/ that being in freedome thep shew themselves to corrupt to strive for corruptio. it being the dutie of all not to decline but to grow vp and go forward in sincerity. a They go from strength to strength, till every one appeare before God in Zion,

The seekers of sincerity then vv ere charged by their brethren vvith nevvs fanglenes, singularity, contentio, vvquietnes &c. vvherevpon Mr. Knox somewhat relented seeing their fury: and Mr. Gilby protested the contrary, and houlding vp his hand, vvished that it might be cut of, so that peace and vnitie might ensue.

As enemies vvithout: b̄se to repzothe all the brethren vvitnessing against their false vvorshipp: so do brethren those few who vvitness against their corruption. The vv same did the P. D. Stu. and the rest obiect against vs/ and we (as Mr. Knox) peeled what wee might for peace sake, **pea** being vvged we protested as (Mr. Gilby) vvpon our consciences our dealings: but nothing would satisfie them: since have we sought the help of the reformed Churches, but still they are so vv proud/ and stand so vvpon their authority (specially D. Sc. that folower ad brother of b̄ Diotrepes) that they wil not preld.

18. Agreement betwene the trob. in the Eng. Chur. at Frankf. in Q.M. daies.

c Rebel. 3.  
18.

Well; if they bend not in time the Lord will break them and c discover their unfaithfulness further.

Page 38. 39

After long trouble, and contention, agreement vvas made, thanks vvere given to God: reconciliation followed, great familiarity vsed: former grudges seemed to be forgotten: the communion vpon this agreement vvas administered: friendship continued for a certaine time. Afterward D. Cox, and others coming over rashly and vsillfully brake the order and agreement, vvith vvas then the cause of much trouble.

In like maner after long trouble betweene the P. and G. I. about the Pastours wtes pride / behaviour / and speeches etc. agreement was made: reconciliation followed / and though D. Sc. craspe pade imagined and vsed meanes to break it: yet the P. the was wiser ad would not be seduced by him so as he and his brother continued friends a certaine time / tokens and duties of love passed betwene them from one pson to the other / former grudges seemed to be forgotten: but afterward the P. often egged by D. Sc. that † Diotrephes, vpon occasion of a letter sent to him / broke it / and the contention grew so hoate / and D. Sc. so followed it / that it came to the Church: the Church so dealt / that againe peace was had / friendship was made: reconciliation followed: the Lords supper herevpon administered: in this agreemēt also D. Sc. kept a starting hole to break out / when he pleased / as after ward appeared: yet the friendship continued in our banishment to America. In our returne envious D. Sc. begun to break the peace / but he was prevented / so that then it burst not forth. Being come to Amsterdam, and continuing there some time / pea the Lords supper sundry times being administered, friendship seemed to be had / ad D. Stud. like d loab vsed most faire wordes to G. I. pea they were bedfellowes ad in consultations together: but that false c hatred and hollow D. Sc. when he saw his time / so dealt vvith the P. as that they seeing the affection of the people towards G. I. tooke occasion to break the peace againe: wherevpon there had like to have followed a division of the Church, the most of them discerning D. Sc. malice / fiering himselfe and the P. But vvhen they see they could not fier the rest / they made a hollow and a very corrupted peace / till they wared stronger: it continued a certaine time: grudges seemed forgotten betweene the twoo brothers: onely that malicious D. Sc. caried often an evill etc. and a quarelling tongue against G. I. wherein he was still frustrated so long as he fiered not the P. and made him his † instrument in evill. At length / in handling M. Sla. controversp. D. Sc. (who cunningly and secretly many waies had befoze stirred vvith the P. now) openly in the congregatiō f bewraied his malice and begun to blow the bellows / ad so fiered ad incēdēd the P. again as he brake out / violated the peace and covenāt made / getting also the Church to their bought / and (like them at Frankford) making their parte strong / gott their will / pea bring wofe and moze furious (then they at Franckf.) excom. their brethren for standing faithfull against their sins / and corruptions. Now what trouble these their breachs have brought / they ad we know / ad other s now also know in part ad vvhat they will bring if they be not stopped / who knoweth? onely I beg of God faithfulness / patience and constancy / which he granting / I doubt

d 2. Sam.  
20.9.  
e Job. 26.  
24.25.  
Note the  
place vvell  
for thy vfe.  
Matt. 15. 4.

† Gen. 49. 5

f Job. 26.  
29.

g Rom. 8. 28

not / but he vvill g vvork all for the best: for I self cōfesse as he vvoucheth in

all

all troubles/so if he did not marvelously upholde in these/we were never able to beare them at <sup>h</sup> brethrens hands.

M. Knox seeing their dealing, vv as earnest and zealous against them, shewing that as divers things ought to be kept i secret so such things as tend to Gods dishonour, and disquieting of the Chur, ought to be disclosed, and so he declared and discovered their vngodly breaking of peace, their obtruding of things vpon the congregation vvithout vvarrant of Gods vvord.

If you blame not him/ I hope no godly wise wil blame vs for laping open pour vnchristia dealings/ which we long kept secret/ til pou published them in Gath by excommunicating vs: Which excom. we haue thozow Gods strength endured aboue 4: y. and haue used all meanes by our selues/ bp others/ pea- and bp the reformed Churches to winne pou/ but pou would not: ad proceeding from evill to worse/ crying out/ ad vying to pzingting/ foze vs to publish these things/ having told pou heretofore/ that that would be done/ if pou would not be reclaimed: ad now the Lorde enabling vs to print/ blame not vs thozow pzetudice/ but blame pour selues that would bp no meanes either of Gods vvorde, or of the reformed Churches be reclaimed/ ad so foze vs to discover against our wil your nakednes, and to declare the truth befoze al men that if it be possible, you may m repent, and amend.

When the matter came to trial D. C. said. EGO VOLO HABERE. I vvill have it, and so he brake of, that no agreement could be had.

The P. Mr. E. I. as stoutly also sayd / that his brother should be excommunicated or he would be no longer Pastour, ad so he brake of the agreement. How like stoute were these men/ breakers of peace/ stribers for corruptions/ and authors of much evill ad trouble? How iump walked these in the steps of the priests and prophets, Shemaiah, Amaziah, ad such like? But let men consider the threatnings against/ and end of such if they repent not/ and amend.

When D. C. could not get his purpose, then he yeelded, dissembled very cunningly: he yeelding the congregation did as he did.

So the P. and Dan. Studly, when they could not get their purpose in the matter of the choise of apostates, finding the greater parte of the congregatio against them / then they ceased / and pretended to have a peace: those also of the congregation which tooke their part did as they did: but afterward the P. and D. St. shewed themselves in their colours to have dissembled: God give them to lay aside all o guile/ and dissimulation / which they do to much vse in all their reasonings and dealings.

\* D. Cox ceased not to bring his purpose to passe, but seeing in what favour knox was with some of the cōgregatio; he ad his parte fought by a most cruell, barbarous, ad bloody practise to dispatch him out of the way, accusing him to the Magistrates *laxi maiestatis imperialis.* that is, of high treason against the Emperour, by reason of certaine wordes in a booke by him printed, intituled, An admonition to Christians, wherein he admonisheth England.

The wordes concerning the Emperour were these / spoken in the pulpit in a towne of Buckingham thre/ in the beginning of Q. Mar. reigne / as bp the said booke appeareth / where it is sayd: † O England/ England/ if thou wilt obstinately returne into Egypt/ that is/ if thou contract marriage/ confederacy/ or league with such princes/ as doe maintein/ and aduance idolatry/ such as the Emperour (who is no lesse enemy to Christ / then was Nero) is for the pleasure and friendship (I say) of such princes/ thou returne to thine old abominations besoye used vnder papistrie: then assuredly / O England/ thou shalt be plagued/ and brought to

h 33/alm. 27  
11. with 55.  
12. 13. 14.  
Pag. 38.  
i Gen. 9. 22.  
24. 25.

k 2. Dan. 1.  
20.

l 1. Ierel. 3.  
18.  
m Ezer. 12.  
3.  
Ierel. 3. 19.  
P. 40. 47.

n Jer. 26. 8.  
and 29. 24.  
Amos 7. 10.  
12. 13.  
P. 43. 49.  
o 1. Pet. 2. 1.  
\* P. 43. 44.  
See.

† See the book of the troubles at Frankford, P. 44. 45.  
‡ Vvhat misery followed that marriage is apparant by the heavy persecutions set down in the Ads and Mon. And how have the Spaniards ever since sought the desolation of England?

desolation by the meanes of those/whose sabour thou sekest/ and by whom thou art procured to fall from Christ/ and to serue Antichrist.

There were other 8. places/ but this was most noted/ in that it touched the Emperour/ But it seemed the Magistrates abhorred this bloody/ cruel and outrageous attempt/ for that when as certain of Knox his enemies followed hard by the Magistrates to know what should be done with him/ they did not onely shew most eident signes of disliking thir vnnaturall suite/ but also sent for M. Williams ad M. Whittingham/ willing them that M. Knox should departe the rite: for otherwise/ as they said/ they should be forced to deliuer him/ if the Emperour his counsell (which then lay at Aulburg) should vpon like informatiō send for him/ wherebpon M. Knox was forced to sit and preaching the night before his departure to diuers brethren comfortably against persecutiō/ departed the next day/ the brethren with teares admitting him to the Lord.

\* Pa. 39.40

Here let the reader note sundry things: 1. the trechery of † D. Cox, vvhose for a time yeelded, but yet vndermined Knox, vvhose had sought his good, yea by his meanes came D. Cox his friends to haue voices in the congregation, and vvhhen he had made himselfe strong, then vndermined he

p Gen. 37.4.

p Isa. 66. 5.

3. Job. 9. 10.

q Gen. 37.2.

18. 19. 20.

Jer. 26.8.

r Eph. 4.1.

Phil. 1. 27.

1. Gal. 5. 12.

2. Dan. 16.

11.

12. 2. Cor. 1.4.

v Act. 20.36.

37.38.

vv Isa. 66.5.

Hebel. 2. ad

3.

z Heb. 3.1.

2. 3.4.

Exod. 23.2.

Knox. 2. the p malice that is found even in members and officers of true Churches, yet the truth remaineth the same, and men must be faithfull, 3 how cruell the q persecutions of brethren are vvhhen they stive for their corruptions and sins: 4. that it is not inough to be members or officers in a true Church, but that they vvalke worthy r the calling vvhether they are called s, this persecution by brethren must inake the Godly s vvhillinglier to beare the persecutiō by prelates and ope enemies: 6. Let Magistrates hence learn, to mark vvel accusations, vvhether they be of conscience, or of affection: 7. Let men learne vvith M. Knox not onely to be patient in persecutions vvithout and afflictions vvithin, but to t comfort others vvith the comforts vvherewith God comforteth them, and lastly let the brethren also learne to be faithfull v and affectionate one to another, not onely in controversies against open enemies, but in standing forth also against sins and corruptions in vv the Church, though officers of the Church, yea and though the most and x greater part of the Church plead for them.

Touching the P. and D. Sc. they tooke the very like course as D. C. did/ though they seemed to haue peace/ yet they ceased not to vndermine G. I. seeing the affection of the congregation towards him/ pea the P. in plaine wordes said to G. I. that they saw how the people affected him/ and particularly noted Mr. Adams for his special affectiō: soas from time to time/ they sought by all meanes secretly and openly to insinuate matters into the mindes of the brethren against G. I. as that he was contentious/ a slanderer/ crackbrained etc. that if he were knowne to them so well/ as they knew him/ they would not speack for him or take his parte: and so they first alienated one/ then another/ ad stirred them by against him/ making also (like D. C.) their owne part strong/ pea breaking the friendship of brethren, ad length making of frends enemies, ad at last got their wil to excom. G. I. therein exceeding D. C. in abusing the holy censure to weake their malice. Now bloodily minded also they were/ ad would haue had our blood if it had bene in their power/ appeareth herein / that when they could not weake themselves as they desired/ the P. and D. Sc. often wished magistracy/ ad Tho. Michel (that flattered

\* It is the place vvhether theeves and rogues are vvhipped.

† Gen. 37.14

15. 16. 17.

vvith ver. 25

26. ad Cap.

z Gen. 39.

17. 18. 19. 20.

Job. 18. 28.

29. 30. 31. ad

19. 6. 7.

\* Psal. 7. 9.

of the P. and D. Sc.) said that G. I. deserved to be vvhipped at the † Stathouse. Now their vvishing of Magistracy sheweth/ that if it had bene in their power they would haue vvhged the Magistrate to the vtmost/ as if he selfe spared not to † abuse the highest ordinary censure of Gods Church: and perverting the cause to deserve it/ how would they also (if they had could) z increase the Magistrate to make the sworde of iustice the weapō of iniustice: for they that durst abuse Gods holy censure, would they spare to cover their dealings vvith shifts/ and also to abuse the Magistrates seat: If they had the Magistrate after their pleasure / vvho knoweth what cruell bloody vile/ and outrageous accusations they would imagine and attempt: pea this must I vvitness as before God the † fear of all hearts, that the equipt vvith Magistrates pea open aduersaries also shewed vnto me in examination vnder persecution could

3 not



I not obtaine at their hands: Moze bitter rebilings and railings also have they vsed against me/and moze meanes to dzybe me from the truth then eber the open aduersaries did. They have likewise done their utmost in oppressing of me / and when their power faileth with moze, so that their tiranny reacheth not for lack of will/ but for want of power.

God have praise  
that kepeth such bloody mides a shott: as also the b Magistrate is not to be feared for good vvorke, but for evil: after which rule G. I. still answered t Dem.

D. C. was very cunning in practises ad politik to win ad turn (by seducing) Mr. Adolphus Glauburg (who had bene a great furtherer of the brethren striving for sincerity) to be on his side; the said Adolphus seduced his brother M. I. Glauburg the Senator, who had long favoured the brethren, so as he vvaed colde, and D. C. obteyning, that M. vwhittingam vvas commaunded not to deal in the matter, prevailed to get his purpose.

a Psal. 6. 7  
and. 12. 1. 6.  
Num. 14. 10  
Ier. 26. 16.  
Ec.  
2. Timot. 4.  
16. 17. 18.  
b Rom. 13. 3

pag. 45.  
46.

In these things the P. was not inferiour to D. C. for very cunningly 1. he seduced Mr. Settela preacher, and Mr. Stud. the Elder to be on his side/who were before with G. I. against the P. vvyves pride. 2. D. St. flinching seduced Mr. Bowma ad others: 3. the P. ad D. St. seduced Mr. Charles Leigh: afterward they seduced the teacher and Elders at Amsterdam, and lastly the congregation also: all of them at first disliking the P. vvyves pride, and the P. and D. St. dealing about the same: but after ward being by their cunning dealing seduced became sopers with the P. and waed not onely colde in doing good / but became bent enemies against G. I. so as the P. and D. St. (like D. C.) obtained their purpose. c Evil men and decivers shall wax worse ad worse, deceiving, and being deceived.

c 2 Tim. 3. 13

M. I. Whittingam for peace sake yeelded much, but he iudged it to much cruelty to force men contrary to their consciences to obey all their disorderly doings.

pag. 46.

G. I. peelded for peace sake twice at London: and at Amsterdam was content to beare unreasonable reproches / and slaunders at their hands: yet were they not therewith content / but would force his conscience to what they pleased / or else they would excom. him / which their violence he iudged most unchristian: and this they did not onely to him / but to others also / who would not consent to their proceedings / ad doings. d If it be possible, as much as in you is, have peace with all men: e Having faith and a good conscience.

d Ro. 12. 18.  
e 1 Tim. 1. 19

Mr. whitt. offered to prove, that the order, which D. C. sought, ought not to be established, but he was commaunded and charged not to deale in the matter.

P. 45. 46.

Likewise offer hath bene often made to pprove by Gods worde and the hand writings of the P. and D. St. that their choise of such as had apostated ought not to be: the Dutch and French Churches also were content to hear / try / iudg / and end the matter betwene vs by Gods vvorde: but the P. and D. St. would not / neither yet will / but as they are parties, so will they be also iudges in their owne case / and will not submit unto any.

D. C. having gotten his vwill about the booke of common praier, began to consult vwith them that had bene priests, and myn. in England, vwho vvas meetest to be a Bishop, Superintendent, or Pastor &c: and so vwould one cor-

P. 40. 47.

32. Agrement betwene the trob, in the Eng. Chur, at Frankf, in Q.M. daire;  
ruption have crept in after another, much strife there vvas about the name, at  
length the name Pastour vvas agreed vpon, Great strife there vvas vvhath order  
vvas to be observed in praier, D.C. answered, that other order, then the booke  
of England should they not have; and such proceedings vvere there as if there  
had neither beene orders, officers, nor Church before their comming, or any  
promis to be kept on their partes; D.C. his vwill must be a law.

The P. and D. Sc. long strove to get such into office as had apostated, and  
to draw the people to their bought; thereby to bring in what orders they  
pleased; but they could not obtayne it/ while G.I. was vnexcom. yea it was  
concluded/ that it was not expedient to leave such a pzelident to posterity.  
After they had excom. G. I. consulting who were meetest to be Elders, they  
chose one/ but what was hee? surely an apostate: thus they fell from their  
agrement/ their practise/ ad their s owne handwritting/ which G. I. hath yet  
by him as a witness against them to this day.

They likewise proceeded at their first comming to Amsterdam, and also since/ as if the Church or  
officers before their comming had had no wit/ knowledg/ or wisdom: what  
pleased they was done: what pleased they not was undone: as partly may ap-  
peare by the troubles in this discourse/ besides sundry others/ which have fal-  
len forth since about Iohn de Cluse, Thomas Cocky, Mr. Greene, D. Stedly  
himselfe, Father Perrinā, Ioseph Tarram, Robert Bayly, Iohn Phelps, Thomas  
Bishopp, Israell Iohnson, and many others to long/ and to shamefull to  
repeat: so as we may cōplein with the Proph. that, g Iudgmēt is turned back-  
ward, ad iustice standeth far off, for truth is fallē in the streete and equitie cannot  
enter: yea truth faileth, ad he that refraineth from evil maketh himselfe a praye;  
and vvhhen the Lord savv it, it displeased him that there vvas no iudgment.

Mr. vvhittingā found, that though they had a good cause. yet men hang in  
great perplexitie, partly because of sundry talkes ad divers letters of me of good  
credit, vvhich caused them not a littell to marvel, partly by reason of the good  
opinion of certaine persons both godly, ad learned, which made them to doubt.

Even the very same do we finde: for though the P. vvives pride: the Pa-  
stours, Elders, and Chur. corruptions in dealing thereabout. D. Sc. the el-  
ders wanton behabour with his wives daughter: and proceeding from  
personal sins to sins in Gods vvorship, be lust causes to adimonish ad cōstat-  
ly to rebuke them for/ til they repent: yet many are perplexed/ partly because  
of the talkes/ and reportes of many vvandring brethre, (h vvandring starres)  
which go vp and downe) hither and thither / to and from England abiding  
in no certain place/ namely Iohn Beacham, William Shepheard, Iohn Ni-  
chols, Richard Paris, David Bristoe, William Houlder, and other moe:  
partly by reason of the Pastours, Thomas Bishops, and others letters/  
which they sent to discountenance/ and deface them whom they had excom-  
municated, and to face out their owne matters/ so that many men marvel/  
and desire to know the truth thereof: partly the good opinion of the Pastoe  
once received/ and yet (in parte) retained/ having bene accounted godly/ and  
learned for his sufferings/ and writtings against the aduersaries/ when he  
was in prison/ specially before he married: these (I say) make some men not  
easily to doubt/ but also to their owne shame to condemne men unheard.  
for so saith the Scripture, He that answereth (much more then he that con-  
demneth

Link. 19. 22

Isa. 59. 14  
15.

Page. 47.

h Jude 13.

130. 8. 13.

and some troubles in the Eng. Chur, at Amsterdam in Q. Eliz, daies. 33. i Pto. 18. 19  
demneth a matter before he heare it, it is shame and follie vnto him: i He that i. Thes. 5. 21  
is in his owne cause, seemeth iust, then cometh his neighbour, and ma-  
keth inquite of him.

Whereupon Mr. Whittingam wrote, as persvaded in conscience.

Where also persvaded and byged in conscience I have done and now do the  
like: If the P. or Tho. Bishopp cal for pzoofe (as thre maner is / who like  
men of feared consciences knowing that they have writtē subscribed, and  
men have seene the same / per wangle / and cal for pzoofe) if I say / they do  
requier it. I have by me the letters which they have written against me /  
sent to me from them to whom they were written / being greeved to see their  
dealing against me. Thus did they nor onely excom. me / whereupon I was  
forced to wyte / but also sought to undermine me / alienate my friends / and  
to draw away all love from me: so unnaturall was / and is the dealing of  
the Pastor, ad Mr. Bil, my brothers (the one by nature, the other by marriage) i Jerem. 9. 4  
added to their former evil per vnrepented of I Trust you not in any brother, for  
every brother wil vsē deceit, ad every frēd wil deale deceitfully. Vea the causes /  
and dealings before alleaged have made some m afaire to take the cause in  
hād: some having stood forth against excom. to n returne againe to them /  
or to their olde o corruptions: others they have made p weare, ad to let all  
things go as they wil: and vs have they forced (seeing they refuse all meanes  
of having the matter decided: as also keepe the help things of God from vs  
so much as they may) to consult what to do / ad vnto what reformed Church  
to iorne our selves / for warzāt whereof let men wel ad diligently cōsider the  
places quoted. q Regard ye me not because I am black: for the sun hath looked  
vpon me, the sonnes of my mother vvere angry against me, they made me the  
keeper of the vines, but I kept not mine owne vine shevv me o thou, vvhom  
my soule loveth, vvhere thou feedest, vvhere thou liest at noone: for vvhy  
should I be, as thee, that turneth aside to the flocks of thy companions. If  
thou know not, o thou the fairest among vveomen, get thee forth by the steps  
of the flock, and feede thy kiddes by the tents of the shepheards.

It was agreed by D. C. and the rest, that the matter should be referred to  
others: but they brake the determination, brought in one to preach, vvho  
had beene at masse, and subscribed to blasphemous articles: many taunting  
bitter sermons vvere made to the defacing (as they thought) of their brethren.

The P. and D. St. agreed (when they first brake the peace and ripped by  
the matter at Amsterdam) that the trial of the matter about the P. vvives  
apparell should be referred to the Church, vvwhether it were such as G. I. re-  
proved: p promise was made by the P. and D. St. that the Church should see  
the apparell / to try and iudge of it. The day being appointed by the Church  
for deciding thereof the brethren met: but the P. and D. St. brake promise /  
and would not suffer the apparell to be seene: the brethren sending to them  
for it / they stil refused / and so the brethren could not try it. Therer me-  
ting the P. and D. St. being by G. I. charged with breach of promise to the  
Church, they reviled him / ad rebuked the Church saying, that they knew not  
what they did / as also the P. sayd / if the Church vvould so deale about his  
vvives apparell, he vvould be gone, byging them to provide maintenance for  
him / his wyfe / and his posterity / to pay that which was spent of her

34 Agreement betwene the trob. in the Eng. Chur. at Frankf. in Q. M. dales,  
 stock in time of his imprisonment at London, by which devises and dealings  
 the brethren fainte / left their power / suffered them to prebail / and to be  
 dominion : since which time they have vexed worse, and worse. The P.  
 made invecitive sermons to discourage and deface as he thought the brethren,  
 and speciall G. I. taunting / gibing / and reviling them most grossly / as  
 witnessed his exercises upon John. 12. and 13. and his exposition upon  
 Psal. 54. which were so bitter / grosse / palpable / and odious / as some of the  
 brethren confessed that they were afraid G. I. would have presently / and  
 openly interrupted / and rebuked him : and they were exceedingly grieved  
 at it / per durst they not afterward admonish the P. because they saw him so  
 outrageous / and to grow out of al order. But the Lord who is the God nor  
 of confusion, but of peace and sorder gave G. I. patience to beare it / that  
 peace / and order was not broken : but afterward when the brethren met for  
 handling the retrovers / as the P. had sinned openly : so G. I. rebuked v him  
 openly for perverting, vverting, and abvsing the Scriptures, as also for making  
 the vv pulpit a place to rebeng himself / and to vomit out his soule and vile af-  
 fections : but he neither then / nor yet repenteth thereof neither could G. I.  
 obtaine of the Church (howsoever they shewed their dislike / as being not x wel  
 done of him) to draw him to repentance : but he having with D. St. ore gottē  
 head (the Church y leaving their power) he did what he list / and as he list.

When D. C. and the rest were by knox frely, and boldly answered, re-  
 proving them thairly, then (as before is noted) they falsely accused him of  
 treason against the Emperour, and the Q. and so he was commaunded to  
 departe. This Mr. vvhittingam also vvittneseth in his letter.

They tooke not M. knox his defense in discovering and reprobing of them  
 so ill : but the P. D. St. and the P. vvyfe tooke G. I. answer and reproofe as  
 badly according to their power. The vvyfe brake out / and said / such a fellow  
 was not to be suffered : wordes not farr from the breach of the same com-  
 maundement / which 2 Iezabels was. The P. her husband said / he would be  
 Pastour no longer / or G. I. should be excom. if he would not acknowledge  
 that he faulted in allebging Ier. 3.3. against his vvyfe : thus were the hearts  
 of the husband / and vvyfe vexed / when their sins were thowoly stood  
 forth against. The P. also and D. St. gathered accusations / and set a heynous  
 title before them. to witt. False accusations, slaunders, and evil surmises made  
 by Mr. George Iohnson contrary to the ninth commaundement. Thus was  
 the title : wheras he that will but reade the particulars following the title  
 shall see that they are reproblings and standings forth against their sins /  
 and corruptions : but they perberted all things / and by this heape of hei-  
 nous wordes seduced the people / and so drew them to excom. G. I. a They have  
 hated him, that rebuked in the gate, and they abhorred him that speaketh vp-  
 rightly b The leaders of the people cause them to erre, and they that are led by  
 them, are devoured.

Mr. Whittingam nothet in D. C. and the rest doble faces in that they seemed  
 to receive the purest order ioyfully, gave the Magistrates thankes, and com-  
 mended it to the congregation : yet privily practised, and so laboured vnder  
 hand, that they got the Magistrate to vnlay that he had said, and so got their  
 purpose,

r2. Timo. 3.  
 33.

1. Cor. 14.  
 33.

1. Gala. 2. 11  
 12. 13. 14.  
 1. Tim. 3. 20  
 v2 Pet. 3. 16  
 v2 Pet. 3. 4  
 1. 2. Sam. 2  
 23. 24.  
 and 1. 13.  
 y Ier. 2. 1  
 3. Ioh. 9. 10.

Page 48.

1. King. 19  
 2.

Amos. 5  
 b Iah. 9. 16

P. 49.

purpose, promising both to the Magistrate, and to some of the congregation to prove by the vword of God so much as they did, and to set it forth in vvriting, that others might iudge of it: but neither did they (saith he) the one, because they could not, neither the other, because they durst not.

Now marke if herein also the P. and D. St. agree not with them/and are as double faced / as they (and whether a double face be not a signe of a c heart e Psal. 12.2 and a heart, a double heart let the goodly wise iudg) marke I say, their double faces. When they could not obtaine their purpose/they pretended/ that they would not choose apostates / and said that it was not meete to leave such a president in the congregation / being as vpon an hill/ in the eyes of aduersaries / and all men: neither did they at this time choose such: but did they (with them at Frankford) receive the pure order? No. there lay another face vnder: ad moze cunningly ad slily/ then they of Frankford/ they deferred the choise for a time / and when they saw their oppoztunitie / they laid of their pretended face/ shewed their naturall face/ and choosing but one Elder, what was hee? surely one who had apostated: such a one/ as themselves pretended it was not meete to leave such a president to posterity/ ad whose name they once put out because of his apostacy: thus cunning and d wise are these men to deceive their ovvne soules, and to bewzap their owne hypocrisy/ which they so much object to others: they also promised to answer all reasons brought against them / and to confirme their doings by Gods vword: one of the people also / whom they seduced promised to get a copp of them / and to give it me: But the twoo first they do not / because I am persuaded they cannot/ which also their pretended cautions declare: and the third they durst not/ neither dare give it as yet to vs/ because their shame (they know) will opely appeare / their vizard being removed. They set a face of their refusal to give copies/ because excomunicates desire it: as if excom. were not for the good of the soule/ or they not bound to do good to excommunicates: but the e Scripture teacheth the contrary. But let vs see / if this were their true face: When they that were brethren among them and not excom. required a copp/ did they give one? No. they never could obtaine any/ another face was set vpon it / that it was not the order of the Church, thus had they a face for everie turne. But let the learne that a true Chur. ad pastor will help with fvyright writings. Hea when the Father of the Pastor charged him (when with request he could not prevaile) to help him with a copp/ if he sendeed his case: did he help him? No. still he put on another face / that it was not in his power alone: as if a Pastor (if he pleased) could not performe thus much: especially a sonne for his Father: but the truth is / they changing their face according to every hew/ shift it of/ and a copp cannot be gotten at their hands. What kinde of faces these are/ let others iudg. g Truth 2 Iob. 3. 20. 21. flesh not the light: and I wish them while it is time / to blush / and to be ashamed/ least they so provoke the Lord as he make them to blush, and put them to shame suddenly. h Psal. 6. 10

It is also noted that D. C. and the rest did not onely neglect order in choise pag. 49. of their officers, but also scoffed and taunted others in their daily sermons.

Wherein the P. and D. St. exceeded them: for they not onely neglected sincerity in choise of officers, scoffed and taunted: but dealt contrary to their owne writings / tailed / reviled / and reproached the standers forth against their



corrupt dealing: the P. also made i. heret. sermons: that if any man  
the cause come to the rtp. they are presently upon the full ground  
withall that in any case they take nor any excommunication. And thus  
G. I. Concerning their taunings ad reproches / the scutres and brags of the  
hated we rest comforted in the worde of the i. Proph. the. the. that is to  
miles of the k. Apollie. Concerning others that come up also at this t. at  
not heard both parties / wee wish them to hearken to thei. Apollie count. i.  
Try all things, keepe that which is good: as also of m. Moses. Thou shalt not  
follow a multitude to doe evil, neither agree in a controversie to decline af-  
ter many, and overthrow the truth.

pag. 49. Among all these troubles oftentimes great comfort vvas mingled, and Mr.  
whittingam noteth, that the incommodity brought a double commodity.

afflictions to a good. Bonis omnia in bonum, and the truth herof have wee  
found: pea to the praise of God, the discouraging of adversaries / the en-  
couraging ad comfort of them that b. faithfull be it related / that the many  
troubles / ad the discomforts thereof which have come to vs by our bre-  
thren, have alwaies by God bene turned to our great good / and doubly /  
triplv / pea manifoldly blessed. To name parte / when they sought to dis-  
courage / God encouraged: the more they inveighed / scoffed and reviled the  
more patience and cheerfulness God gave: in o. v. weaknes God manifested his  
povver: in wants his plenty: and in griefes his comfortes: when they scof-  
fed at G. I. heaup distresse (havig heard by means of a p. false brother. W. H.  
who peeped in by some crevices into G. I. his chāber / ad saw) that hee lived  
with bread and water: I say / when they scoffed hereat / God gave the more  
contentation / and top: pea when they pretended to rober their scoffing with  
saying / that he might sel his cloke / his coverlett oz his bookes rather then  
so to live / God gave to answer them / that he praised God he rested con-  
tented / ad found the Lords mercy who kept his appetite in / that it desired  
not the clothes from the back oz bookes frō the study / howsoever he could  
be cōtē to sel some which he could best spare for his necessitie / some of them  
also being then in the booke binders shopp to be solde: ad so wished them to  
deale better / he being desirous that none should have knowne it: and being  
betrayed unto them by that false brother soz that they knew it and made so  
evill use of it. Should not they rather in such estate in q. fellows feeling have  
mourned / and lamented to hear any of their brethren, who had lived in  
plenty / and was now in banishment soz the Gospell to be in such distresse?  
ought they not rather to have holpen / comforted / and made partaker of  
the blessings they had? Should they not have rejoyced to hear that a brother  
so lived in secret / gjudged not / murmured not / complained not: neither  
made it knowne / but suffered the trial? ought they not to have praised  
God, who gave him to beare that distresse in banishment in a strange land  
soz a good conscience / rather then to live in abundance in his owne land  
with an evill conscience: oz to returne againe to the fleshpotts of Egypt? In  
a worde ought they not to have holpen to beare the \* burthen? I am persua-  
ded they ought. And if their scoffing were not to add \* affliction to the afflic-  
ted / as also what griefe it was to heare the wife of the Pastour my brother

standing

i. Irah. 66. 5  
k. Irah. 2. 2. 1  
25. 26. 27. 28  
29. and 3. 4.  
5. 6.  
11. The. 5. 21  
in Eps. 23. 2

DI. Cor. 1. 25  
2. Cor. 12. 9.  
P. 2. Cor. 11.  
20.

q. Irah. 12.  
33. 15. 16.  
I. Irah. 2. 15.  
16.  
Luk. 3. 11.  
I. Irah. 3. 17

I. Irah. 16. 3  
Irah. 11.  
4. 5.  
\* Gal. 6. 2.  
\* Irah. 69.  
26.  
Irah. 47. 6.  
Irah. 1. 15.

standing by to bzge and desier to braye my cloke ad roberlett from my bedd/  
and not once to be moved with pity or compassion of my distresse / let the  
C. be wile iudg: and here by the way must I to Gods glory, to the humb-  
ling of such dealers and comfort of the godly declare this / that the things  
bzged me to / and would have bzought vpon me / God punished them  
in the verp like. So iust is God to q. reveng vnnaturalnes, and to r. scorne the  
scorners. Further when from G.I. standing forth against their sins they bzake  
of the small benevolence / with weckly he receiued / so as in 12. weekes space  
(while the matter was last in hädlig) he receiued not any / but lived in great  
necessity: I say / even by this their vnkind ad vniuersall dealing God stirred  
vp his heart the moze to stand forth faithfully / ad not to serbe his belly: yea  
the Lord recöpened the bodily want with abundance of spirital / ad godly  
meditations. I name the benevolence small (neither in disdaine nor discon-  
tent / the Lord knoweth: for the Lord gave top and contentednes therewith. 12. Cor. 12,  
19.  
though many weekes I had not aboue 6. 7. or 8. pence the weeke to liue  
vpon, and rather would I have liued with them therewith / if they would  
have walked sincerely then in plency with others: but I so name it / to shew  
the vnkind / and euill dealing / that having but a littell / yet they would take  
that from me / therby (not unlike the Prelates) seeking to discourage me if  
they could: as also to Gods gloyp / who gave contentednes and top even in  
the least / and to rest content in all extremities. Moreover / when they bring  
brethren east him of strangers (whose faces he never to his knowledg saw)  
sent to him / insisted to his necessities / ad comforted him. The Lord know-  
eth it to be true / that Mr. Iohannes Altenhovieus, a dutch preacher (whom  
to my knowledg I had never seene) came to my chamber / signified vnto me  
that he heard of the dealings against me / and of my estate / which he lament-  
ing offered me free wunning and diet to conser with him: and shewing me  
exceeding kindnes / never bzged my cöscience to any corruption / yea promi-  
sing never to bzge it / as in deebe he never did / and so I liued long with him /  
ad might longer if I would / yea to this day he is verp kinde vnto me God  
have the praise, and v. recompense it into his bosome. Further / when they  
bzote to my frends to alienate their hearts / and countenances / God the  
moze stirred them vp towards me. Moreover these afflictions / cötrouersies  
and trials hath God vsed as a meanes to make me moze diligent in studies:  
to seeke encrease in the knowledg of strange tongues: to search moze into /  
and study the Scriptures, the olde ad new vriter: to consider moze seriously  
the dealings both of true and false Churches in all ages / how the true seeke  
to rober their sins and corruptions / as the false their falschoode: how the  
members of the one / as of the other are lead vially by the ordinances and  
traditions of their governours / and not by sound iudgment out of Gods  
worde, how they receiue / and holde many points / because the Pastor, and  
Elders so holde / and not of due trial / or sound iudgment. But let the true  
schollers ad w. disciples of Christ learne Christ otherwise. In a worde as the  
trials / tribulations and losses are many / which come to vs by these vniuersal  
dealings of brethren: so also in these (as in persecution and banishment)  
it is found / that the x. spirit in the vpright hearted winneth moze / then the  
flesh.

1. Den. 23. 4

1. Pro. 3. 34.

12. Cor. 12,  
19.

1. Psal. 37. 16  
1. Job. 13. 16

17.  
1. Eccles. 4. 6

1. Mat. 12.  
41. 42.  
1. Heb. 6. 10.

1. Mat. 13. 1. 32.  
1. Ep. 4. 20.

12. 2. Cor. 4. 16, 17.

38. Agreement betwene the trob. in the Eng. Chur. at Frankf. in Q. M. daies;

y 2 Cor. 4. 16  
z 10 sa. 37. 24  
and 73. 1. &c

flesh leaseth: though y the outward mā sometime decay, the inward renueth:  
though the spirit be often weak, ready to faint, and slide yet the Lord z put-  
teth vnder his hand, and helpeth. Many moe blessings spirituall and tem-  
porall could I reckon / and these as a taste have I sett downe / but I know  
my brethren, except they leaue of their olde maners / will pervert and mis-  
confer these things: as Dan. Sr. did the Scripture, saying, The wicked flou-  
rish and prosper. To which I answered with the a Scripture, The righteous  
shall flourish like a palme tree &c. These things I say I have related / and  
the Lord he knoweth not in disgrace oz rebeng of my brethren, not in vain-  
gloz oz praise of my selfe: but to shew that as Mr. vvhitingam, and other  
godly have found in their ages / so finde wee: also to stir vp men to honou-  
re God whos comforteth the abiet / ad following the c Apostles example, even  
hereby the more to stop aduersaries mouthes: as also to observe the Lordes  
dealing in all things. Who is wise, that he may observe these things, for they  
shall vnderstand the loving kindnes of the Lord.

3 Psal. 92. 12  
13. 14. 15.

b 2. Cor. 7. 6

c 2. Cor. 11.

ad 12.

d Psal. 107.

43.

pag 51. 51

Mr. Horne and Mr. Chambers reported that Bullinger liked the English  
booke, but vvhhen it came to be tried, it was found contrary, and that they  
abysed Bullingers and Calvins names.

So Mr. F. I. reported as if Mr. Arminius and Mr. Plancius, the dutch  
Preachers, were of his iudgment in deteining the writings delivered to him  
vpon condition by his Father: as also in not submitting the cause to arbi-  
tramēt: but when inqury and triall was made / they were found far other-  
wise: Mr. Arminius saying / that the writings were not the Pastours, except  
he kept the conditions: that he taking them of his Father epther received  
them / ad then it must be vpon the condition: oz else catched them from him /  
ad if he so did / it was as to mock his Father, which if the Magistrates knew /  
they would chastise: thus Mr. Arminius tolde vs that he said to the P. face:  
and that the P. contended with him / whether he said that the Magistrates  
would ipsum flagellare: that is / whip him / to which Mr. Armi. answered /  
that he would not contend vpon the woordes / oz maner which the Magistrates  
would vse / but he was persuaded / that they would sharply rebuke him:  
Concerning Mr. Plancius the other preacher he tolde vs that he said to the  
P. face also (that the things being true / which his Father reported of him /  
and he thought he would not say that his F. lied) that then he would p-  
rove (either corā legitimo iudice oz arbitrario) before what iudg he would choose /  
that he dealt neither godbilly / nor naturally with his F. And per would the  
P. pretend as if the preachers disallowed not his dealing / pea as if they were  
of his iudgment.

\* This black  
man was  
Dan. Studley  
the Authour  
and increas-  
er of all  
these black  
ad dolefull  
contentions /  
the hinderer  
also of pea-  
cable tri-  
als: as this  
preacher  
well discer-  
ned: God  
gave him to  
repent of  
these ad his  
other evils /  
least he re-  
ceiue his  
portion in  
black dark-  
nes.  
Mat. 8. 12,  
and 22. 13.

Concerning their iudgment in submitting the cause /  
which the P. would not: Mr. Arminius signified that he laboured to persuade  
him thereto: ad p-  
proved that he ought from Act. 15. but he found him to carp  
and catch at wordes / to deale sophistically / to bring out licem ex lite, qua-  
sionem ex questione, and so to make no end of contending. Also he said that  
he perceived the black + man which was with the Pastor / but vnderstoode  
not latine, much to stir vp the P. and hinder him from prelding when he  
related to him in English what Mr. Arminius said to the P. in latine. Let men  
now iudg whether M. Armi. app-  
proved his dealing / oz was of his iudgment?

Mr. Plan-

Mr. Plācius tolde vs that he bzged him with many reasons / that they ought not to be both parties ad Iudges in their owne case, but ought to submit it to others: that he shewed him the manner both in ecclesiastical ad civil affaires to be / to procede from one to another: that in their Church the members had libertie / if they found themselves wzonged by the Elders of Church to appeale to the Classis: from the Classis to a provincial sinode: ad thence to a nationall. The like he said he also shewed him to be in their civill government / that they might appeal fro one court to another. He further tolde vs that he bzged / ad demanded of the Pastor, what a member might do finding himself wzonged by a whole Church: whereunto he would not answer plainly / or directly / but dealt captiously / and howsoever Mr. Plan. reasoned / he still boasted of his and the Churches autoritie: which Mr. Plā. told him was not the question / neither denied he it unto them: but he shewed that his dealing was to vsurp authority, and at length told him that he challeged a papal authority, seing he would submit to none / but still cry authority, authority &c. yea he tolde him plainly that the Iesuites would pzetend the Churches authority and conscience in excommunicating ad persequing their owne Fathers. Thus dealt Mr. Armin. ad Mr. Plā. both of them relating the summe of their dealings to the Pastors Father, and to G. I. and yet the pastor was not ashamed to pretend / and blear the eyes of his people (among whom his word usually is as Gospel) as if the dutch preachers disallowed not his dealing / but were of his minde: now let the godly wise iudge of this dealing / ad whether he abuse nor these preachers (as M. Horne, did Calv. ad Bulling.) to colour his corruption. And in deede these shifts and colours are to vsuall with the Pastor, to say things / but not to prove them / as also the pzars of vnyght dealing is much decated in him / he will say and vsay / promise / and break promise / yea his owne hand wryting is not sufficient pzooofe against him / but he will finde one shift or other to colour his dealing / and to put of for a time whatsoeuer is brought against him: and what he saith / his people holde it for truth / though it be contrary to his former wryting ad practise in time of his sinceritie. Wel / let him take heede by Mr. Hornes example who by such shifts deceived his owne soule / till he came to grievous foulness and corruption / least he also fall to the like: for f. evill men and deceivers shall wax worse and worse deceiving, and being deceived.

D. Cox not leaving subtlety, and flattery in his letter to Mr. Calv. excuseth themselves that they put order in their Church without his counsell asked.

The Pastor also (as is reported) beginneth now to excuse himselfe that they proceeded ad ordeined Elders without consent of the reformed Churches. I would this were true / that he were come to this humilitie / but I suspect that later agnis sub herba / flatter in the wordes / but poison thereunder: for he hath bene offended at vs for seeking the counsell ad help of the reformed Churches, and shamed not to call it apostacy: so that what he meaneth by that speech / I know not / but I trust him nor till I see his repentance in practise: for e he that hateth, will counterfeite with his lips, but in his heart he laicth vp deceit: though he speak favourably, beleeve him not: for there are seven abominations in his heart.

D. Cox and the rest also in their letters spared not to speak vn truths of their pag. 52.

20. Agreement betwene the trob, in the Eng. Chur, at Frankf. in Q.M. daies,  
brethren, praised themselves, and boasted of their proceedings.

In the very same footsteps walke the P. Dan. Stud. Tho. Bishop, and  
the rest/ as the letters which they have wytten/ and now I have by me be-  
clare/ as also their setting downe of the causes of excommunicating their bre-  
b Ep. 4. 25 thre: so as it seemeth they forget the h Apoll. exhortatiō/ which saith/ cast of  
lying, and speake every man truth vnto his neighbour: for we are members one  
of another.

pag. 71. ad They also alledged, and pretended reasons for their dealings, as thorow the  
75. booke of troubles appeareth,

So the P. doth in his letters / and no doubt will in his boasted answer/  
as appeareth by their pretended cautions.

pag. 72. As Mr. Calvin wrote then, that they might soone, and easily be confuted,  
and that they were more addit to ceremonies, then to reason,

So no doubt the godly wise will discerne how soone and easily the cautions  
or reasons of these men also are and wilbe discovered and answered / and  
i Jer. 42. 20 that they are more addit to i self wil, and trabel rather vpon wordes, then to  
81. Gods vvorde, or vpon godlines.

P. 51. and Mr. Calvin espied their suttelty and craftines many vvaies, exhorted to end  
52. ad. 53. matters with quietnes, the one party to yeeld if might conveniently: the other  
to relent from vying ceremonies: rashnes not to be vsed, nevv contentions not  
to be vnluckely stirred vp: privy grudges of former contentions not to remaine,  
being a grieffe, if but suspicion of secret debate remained: he wrote that the  
fault already vvas to much, if it vvent no further: to purge vvhatsoeuer remain-  
ed of the breach: that agreement should be firme and stable: that not inough  
to do vvell in some things, and to oppresse their brethre by fraudulent, and crafty  
practises: that their dealing vvith Knox vvas neither godly, nor brotherly:  
that better to have staid in their country: that they ought to be vvounded,  
and make a mends for the fault.

Oh that the P. had had a heart to follow this/ and such like counsel: for I  
know he had read it / and I offered to shew the booke to him and to D. Sr. in  
the open congregation / but that k scozmer Dan. Stud. crossed me/ saying that  
I should bying up whole libary vvith me / and so shifted of that which I  
desired the to reade/ and consider: far were they from ending matters quietly:  
though G. I. peebled so much as he might vvith a good conscience/ yet would  
they not relent: though he protested (they bying him thereto) yet would they  
rashly and violently proceed: having broke their former covenant/ they stirred  
up contentions new and olde: so as it plainly appeared/ that the agreement  
was not firme and stable/ that vvith grudges remained / specially in D. Sr.  
that irreconcilable man/ that I cannot be appeased: yet will they cover all  
their dealings vnder the name of the Church, m crying the Church hath done  
it/ the Church hath done it: and vnder title thereof oppresse their brethren  
fraudulently / and by crafty practises. The Dutch preachers partly per-  
ceived their dealings/ and used many persuasions to draw them to a quiet  
ending of matters/ but they would not: they would and will be parties and  
indges in their owne cause: yea the P. seduced by D. Sr. would not be drawn  
by any means, which his Father used/ to a godly and peaceable trial and en-  
ding of matters: but most unnaturally and vngodly excommunicated him

1 Ro. 1. 30  
m Jer. 7. 4  
Mat. 11. 5.



and some troubles in the Eng. Chur, at Amsterdam in Q. Eliz. daies, 4r.

him also. The Lord, who in that age stirred by Mr. Calvin, stir by in this age some faithfull men / who may not onely exhort him / but not cease, till he come to see / and acknowledg that it had bene better for him never to have come out of his lād / then to deal so cruellly / ungodly / and unnaturallly / that so he may be wounded / repented / and make amends for his fault: which duety the Apost. requirerth, saying. n. Exhort one another daily, while it is called, To day, least any of you be hardened through the deceitfulness of sin, a. Ver. 3. 12

The brethren still striving against their ceremonies, and separating therefrom, p. 54. and were not onely accused of contention &c. but novv also of schisme: prooffe ad trial being offered that it was no schisme, every departure being not a schisme, and arbiters desired; trial and arbiters are refused, they would be as parties, so also Iudges, 55, ad 56.

The P. Dan. Stud. and the rest accused / and still accuse the standers forth against their sins and corruptions of contentiousnes slander etc. ad when they refused to joine with them in their corruptions / and would not suffer such as had apostated to offer vp in office their sacrifices, ad to be their mouth unto God, then they were also accused of schisme: the brethren and sisters shewing by the o Scriptures that it was no schisme / but a lawfull separation / desiring that the reformed Churches might heare / try / iudge / and end it by the vword of God: prooffes / trials / and Iudges were refused / they would / and will be Iudges being parties. o. 1. Tim. 6. 3  
Tit. 2. 40.  
2. Tim. 3. 5  
Tit. 10. 9.

It is there and then noted that their refusal of trial and Iudgment of the godly wise, might, and still may make men suspect the cause to be nought, pag. 57.

The P. and D. Sr. not onely by their refusal / but more apparently have shewed their cause now to be bad: for in Abrah. Crockendines and Christoph. Simkins matter / they were contested (when they were persuaded they had a good cause / and were able to iustify it) that the reformed Churches dutch, ad french should heare / try / iudge ad end it betwene them by the vword of God: but when we desire the same / and earnestly by all meanes labour for it at their hāds / they will not consent. Let therefore the godly wise consider what is to be (not onely suspected but) truly gathered and Iudged of their cause ad dealing. Christ p saith plainly that every man that evil doeth, hateth the light, neither cometh to light, least his deedes should be reprovved. But he that doeth truth, cometh to the light, that his deedes might be made manifest, that they are wrought according to God, p. Joh. 3. 20.

When Mr. Whittingam proved that D. C. and the rest falsely accused them of schisme, and shewed their reasons to be fittell, and false, they would still add one thing or other, seeke cavillings about the Donatists: ad the Churches of Asia, being excommunicate for not keeping Easter day: they would aske questions: quarrel about the vword (if) and such like: all vvhich being answered (that the Donatists separated not for corruptions, or Ceremonies, but were heretiks: that the \* excommunicating of them of Asia was vniust, that Pope Sixtus was sharply reprovved, and condemned for the same by Irenaeus, and other godly men as well of that time as sithens: that further the vvorde (if) was not alwaies taken conditionally) he still sought trial and arbitrament of the matter, but they still answered that arbiters they should have none, but if any were greeved, they should come to the Pastour, and Elders, p. 57, and 58.

\* Of this controversie the reader may read more in the Actes. and Monuments, the first part, others

42 Agreement betwene the trob. in the Eng. Chur. at Frankf. in Q. M. daies.  
others they should have none, and if they found themselves agreed, they  
should seeke remedy vwhere they could, and the P. vvith the rest of the con-  
gregation vvould answer them.

Do like as may be have these dealt vvith vs / pea woze: for when it was  
probed to them by William Asplin / and El. Asplin out of the q. Scriptures, that  
seperating from the false teacher Mr. Ainsworth, and topning to the true  
Pastor, M. Johnson was not schisme / they vvged them vvith the Donatists,  
demanded questions / vvailed about one woze or other: pleaded that the  
Church had done it / and it could not be vndone: vvich obiectio being taken  
away by sundry Scriptures given to them in vvriting / and arbitrament de-  
sired / they refused the one / ad the other: pea we seeking the help of the Dutch  
and French Churches, the P. D. St. Stan. Mercer, and others cry (as they  
did) we and the Church vvill answer it / other arbiters they vvill not have:  
at length vvhen brethren vvill not perle to their vvills / they (woze) then they  
of Frankford, ad like to them in \* Isaiah the Prophet) excommunicate them.

Mr. Whittingam proceeding, and shewing the causes of their seperation.  
1. their breach of promise established vvith invocatio of Gods name. 2. their  
orderles thrusting themselves into the Church. 3. taking avay the order of  
discipline established before their coming and placing no other. 4. the ac-  
cusation of Mr. Knox, their godly Myn. of treason, and seeking his blood.  
5. their overthrowing of the common order taken and commaunded by the  
Magistrate. 6. the displacing of officers vvithout any cause alledged. 7. the  
bringing in of papistical superstitions and vnprofitable ceremonies, vvich  
were burthens, yokes, and clogs, besides other things vvich if they vvould  
abide the trial, they should heare at large. When these reasons were rendered  
vvarme vvordes passed to and fro.

Partly the same / partly alike / and many moe causes had G. I. to sepe-  
rate. as 1. the breach of promise twice or thrise / the promise having bene  
twise confirmed vvith the seal of the covenant. 2. their orderles taking the  
Churches authority from them / and breaking promise vvith them / vvhen  
they had promised the Church that the P. vvives apparell should be tried.  
3. Before the P. ad D. Stud. coming / there was order appointed v to visit  
from house to house, and to examine the people vvithin in godly knowledge:  
after their coming they vvake this / ad placed no other. 4. their refusal  
of William Eyles, to be officer, vvhen hee had most vvotices of the Church,  
and vvould render no reason / but kept mens vvotices in their hands to dispose  
as then pleased. 5. their y keeping in office Héty Ainsworth vvho had before  
apostated: ad yet had / crept into office. 6. their breaking the order in choo-  
sing officers, vvich the Church had practised / a their hands having vvrit-  
ten / and subscribed / it to be according to Gods vvorde, namely that apostates  
should not be chosen. 7. their seeking b Lordly authority over their brethren.  
8. the P. continual perverting of the Scriptures, and making inberbive  
lectures. 9. their untrue / doobious and horrible accusations / crosses / and  
taunts / and vvhen they could not herewith prevale their vvishing of Magi-  
stracy, thereby manifesting their desier to execute their cruel mindes against  
our bodies / bloodes and lives / if they could have had power: these and  
such

and some troubles in the Eng. Chur. at Amsterdam in Q. Eliz. daies. 43;

Such like causes had G. I. to separate / yet did he not / but still dealt thorough Gods grace and strength to their faces, til violently in a rage / the P. (when Cal. 2. 11. no other would) pronounced the sentence of excom. against him / even in his owne cause.

But when VV. A. E. A. and others separated and shewed the causes thereof / then the P. D. St. and the rest fretted / railed / rebiled / scoffed / and flouted them : in so much as F. A. so greatly rebuked their scoffing / as the P. and Mr. Ainslie. (howsoever D. St. remained faine) were in some sorte ashamed and seamed to cōfesse their fault / though afterward they would not / neither to this day will leave it. Lastly / when the Pastors Fathes separated / and shewed them the causes thereof / oh how not onely hoate and warne / but fierce / outrageous / and past the bounds of godlines / civilitie and nature became they : as appeareth by the proceedings.

It is aftervvard noted, that the P. and myn. sought their ease, credit, maintenance &c. and that the persecutors of their brethren made their exile a recreation. Pag 39.

What the P. (and specially D. St.) seeketh is to plaine : how daintely (it is reported) they live I write not : in what exercises of recreation they and others with them spend their time to the offense of many Tho. Bilhopp can tel them / whom I wished to certify them thereof. D. St. seeking also of the voyage to Guiana, where he heard abundance of fleshy was etc. / yea he being so earnest / as he was ready to fall out with the P. because he was not so forward as he : D. St. seeking also that they might be chief Magistrates among themselves : these / and such desires bewray their affections / that I speak not of any more particulars there about / but refer it to the consciences of the P. D. St. and the rest : withal wishing them hereafter to looke rather to Gods glory / faithful and humble walking / then to their owne ease / credit / pleasure / plenty / or such like : for if it is a good thing, that the heart be established with grace, not with meates, which have not profited them that have bene occupied therein. f. Jeky 13. 9. 3/a. 56. 11. 12.

They permitted some to their consciences touching ceremonies, not of conscience, but (as Mr. Cole wrote to his friend) because they perceived the sturdy defending thereof wrought them that they looked not for, or rather that which they were loth to see, namely the decreasing of their company, which yet they laboured with policies what they might or could to prevent : yet (saith he) that which they feare I suppose vvill fall vpon them, except God give them to repēt their olde faults and humble them more to know themselves; and in dedee it is observed that from that time forward there were such troubles and contentions, as men might see it to be the iust iudgmēt of the righteous God for their evil dealing against their brethren. pa, 60, 62

Burly / if Mr. Cole now liued he could not more touch the P. D. St. and the rest to the quick thē to tel them this : for the very same things have they permitted / and heapy iudgments are fallen vpon them already : they permitted (and no doubt in the like policy to hold their number / they using many policies and sleights to make their number many / but few to make it good) I say they permitted men and women in their consciences to hold the excommunication unlawful : so as they would walke with them / and walk towards G. I. as an excommunicate : those that answered that that was dangerous / and they would not so do / them they also excom. those who took their g 2. Det. 1. 1.

h 3fab. 64. 6. 7. I Cor. II. 30 I 3fa. 5. 13. 14. 15. 16. 17 18. etc. and 9. 16. 17 18. 19. 20. 21 i Ad 10. 1. 2. 3 4. k l. Cor. II. 30. 31. pag. 61. 12. p. 3. 16

permissiō thep held by them/ but God hath sundry waies punnished such dissembing/ some being disperfed / some fallē away: some fallen to anabaptistp: some of them warren colbe in religion / and h sate like a lease: some asleepe: and soine become moze bitter enemies than the rest: these things I wyite not/ as resoluing/ the Lord knoweth, but warraied by the examp. of the Prophet ad k Apost. therebp to draw them to repentance/ the same sins and indgements being found among them.

\* When one contention ended (til the seas swelling) another begun.

Even so in this congregation: pea it would make a volume to reckon all: but thep will (I know) wrest the Scriptures, and bying the olde excuse/ that true Churches have vsuall contentions: which is true / but it is one thing to have contentions in as trials vvho are approved: another to have them as n punnishments for the Pastors, officers, or Churches o negligences and sins. Consider also if the Chur. at Frankf. or any other Chur. standing in corruptions may not plead the like: and what pou would answe. to them against their evils/ munde the same as answe. against poure: and let P. and people rather strive to walk vpyghtly/ then by perverting the Scriptures to p dawb by their sins: but if thep wil stil strive for their sins and corruptions/ their excuses and dawblings wil fall / and let them remember the q threatnings against such/ as also against the Churches of Theatira and Sardi, where the P. and Churches were generallp corrupted/ and redp to die/ some fevy names excepted,

\* They at Frankf. hearing that an open Chur. vvas granted at Wczell to the English there, feared that many vvould go from them thither.

The P. D. Stu. and the rest like not to heare that a Church should be established at Londō, or that the Church of Norvvich encrease/ thep would have all to come to them / to fill by their number / to encrease their contribution etc. witness the one/ their cōtinual disgarting of the pastor ad Church at Norvvich, and the drawing of people from thence vnto them. Witness the other their dealing about the people at London, who would have had Mr. Cr. their teacher, but by their devises thep made a iarre betweene the people and him / wherebp he stumbled and fell/ the Lord give him repentance / if not / as at his / so at their hands wil his blood be required / thep having by their dealing given him away. How fearfull also have they bene that G. I. would have gathered a people? How angry have they bene / that any heard him? How many meanes have they used to draw all vnto themselves? Herein have they far exceeded them at Frankford. The Lord vvork in them moze love and vpyghtnes/ and decrease in them repining: selfseeking and selfliking/ which (as among the Priests ad Pharisees, so also) is to much among them.

Some of them offered to give over their offices, but they did that in mouth, vvhih as it seemed, they did not in heart: for vvhen occasion came to try them, they held them the faster: so cunning vvete they.

In like maner were to be suspected the P. and Dan. Stud. offers to give over their places/ and that thep had aliquid latens, vvil lurked: for now thep dominere ad placitum, as thep list. Lurking H. Ainsworth also is vvay

and some troubles in the Eng. Chur, at Amsterdam In Q. Eliz. dales. 452

map be, makerh many p[ro]fers of giuing ober his office in a smoothe shew / to make the people the egerer to holde him in. If the P. D. Stud. of he deny that there is cause of suspition / I can tel them of their secret dealings in these matters moze then they think of: as in part I have shewed to the P. some things in p[ri]uate / which were shrowd tokens of sinister affections. And men map see how eben these corruptions are in these troblers now / as they were in those then. So like coverings of d figg leaves do men stil sevr d Gen. 3. 7. together in euey aze to cober their sins and corruptions.

The brethren vwho yeelded not to their ceremonies, but vvent to Geneva pag. 6r, vv[er]e called madd heads, and many other vncharitable names in a sermon,

The verp same wo[or]d was G. I. rebiled with bp Mr. B. in the open congregation, yet was not Mr. B. admonished / and called to repentance by them: but no wonder / for the P. himself in his sermons continually almost so rebiled his brother, that sundry were ashamed: yea calumnies / scoffings / railings / and taunts were so vsual with the P. and D. St. and the rest / that G. I. many times passed them over / onely he sometimes noted them to them / and stil he passeth them over / deserting their v repentance for other sins against God, his vvorship, and people. and then he doubteth not / but they wil be li- v Heb. 2. 2. kewise ashamed of these / and learne to know themselves and him also better: which the Lord wo[or]k in them.

These agreements are found in the foreparte of the troubles at Frankford, and one would think they vv[er]e inough, and to many: but mo, and more manifest (if manifest may be) do follow.

Mr. Horne, the P. and Mr. Ashley fel into controversy, but vv[er]e made pag. 62. frends, yet it seemeth some trouble som persons stirred vp the coales, vv[er]ich vv[er]e not easily quenched.

Mr. F. I. the pastor and G. I. fel out / the matter was ended / but Da. St. v troublesom head, questioning spirit, and contentious braine sought to stir v Gal. 5. 16. it up / and at length stirred by it was / and hath never since trulpy (how Jam. 4. 1. 2. soeber in shew) beene quenched.

Mr. Ashley vv[as] sent for by the El. to an house of the Elders, and accused of pag. 63. iniury done not onely to the P. but to all the E. and their ministry.

G. I. was sent for by the El. to the P. house / and accused of inturp done to pag. 63. the P. w. and the pastour: and after ward they accused him of slaunders / false accusations and evil surmises not onely against the P. and his vvife, but ag. the Elders topntly / and severally / yea against the whole Church.

Mr. Ashley denied that ever he did iniury to them at any time.

G. I. also denied their accusations / and shewed his rebuking of the pastors vvife to be iust / as also his admonitions and dealings with the Elders and Church to be iust. pag. 63.

The next day Mr. Ashley vv[as] called by the P. and E. after the meeting into pag. 63. the Church, and again accused of slaundering them and their ministry.

G. I. likewise was by the pastor and Elders after the publih meeting cal- led / and accused by them as before.

Mr. Ashley refused to ansv[er] before them as competent Iudges of the cause pag. 63. in their ovne matter,



46 Agreement betwene the trob, in the Eng. Chur, at Frankf. in Q. M. daies;

G. I. also desired of the Church that the P. and D. Stud. being his accusers might not be his Iudges. The Pastor begged the Chur. not to grant / because (said he) if a Iudge upon the bench should accuse a thiefe, the thiefe might not plead to have him from the bench. G. I. answered the P. and requested the Church to weigh this comparison aright: to witte: If a Iudge having received a stolen horse from a thiefe and so become a necessary / should accuse the charger and rebuker of the thiefe / that he were a slanderer / a wicked fellow / a thiefe etc. and would proceede against him / and be his Iudg: whether then the true man might not refuse him to be Iudg in his owne case / he being become a party and accuser: and desire his absence from the bench / and to come and stand by / til the case were tried. This was not answered / but the P. and D. Sr. the accusers would sit on the bench: and though G. I. shewed the case to be alike by their partaking in sins / pleading and daubing the P. vvives pride, and so no competent Iudges, yet could he not obtaine of the congregation / but both at London and at Amsterdam the P. and D. Sr. so handled matters as being parties, vvittless and accusers, they sat also as Iudges. How far such dealing was not help from vv godlines, but comon equity even among heathen men, let wif men iudg. Yet thus corrupt and heady were and are they in their corruptions.

† Psal. 60.  
16, 17, 18, 19.  
20, 21, 22,

† Deut. 1.  
10. 17.  
† Chron. 19  
5. 6. 7.  
Mat. 15. 2.  
etc.  
and 19. 38.  
23. 24. 8. 20.  
and 25. 5. 16  
17.

pag. 63.

Some Of the brethren there required the P. and E. in M. Ash, name that they would not proceede against him in that cause vvherein they themselves were a parte, and therefore not fit or competent Iudges, but that they vvould refer it to others, and he vvould submit himself if he were found in fault: the P. wolde not but threatened that they had received authority and vvould keepe it.

Likewise sine of the Church here dealt with the P. and D. Sr. that they would not be accusers and Iudges in their owne cause: but the people being not vvise enough (as they at Frankf. were) to herōrāt / were deceived by the P. and D. Sr. who got their wils / and became x. commaunders in their owne case / the P. thynning that he wold be gone: D. Sr. pretending the peoples ignorance etc. Hereupon G. I. seeing this dealing brought with him the book of the trob. at Frankf. and would have shewed how the dealings of the two Pastors Mr. Horne and Mr. Iohnson, and of their assistants Mr. Chambers and Mr. Studly agreed / but he could not be suffered to be heard / but was scoffed and gubed by Dan. Studley: and so with scoffing they stifted of answer / neither did the congregation reprove him / or call for due trial: and in deede the y Scripture sheweth the nature of such scozners: for a scozner (saith Salomon) loveth not him that rebuketh him, neither vvill he go vvnto the vvise.

† 3. Joh. 9.  
10.

† pag. 40.

y Job. 15.  
12.

pag. 64.

The P. then pretended justice, the good of the Church and that he vvould proceede so much the more sharply against M. A. by how much it might be more profitable to the vvhole Chur. to make him being a vvorshipful man an example to other to take heede and bevvare by Ashley.

The P. now pretended that he would not spare his brother / and to that end z. perverted Deut. 33. 9. as also that other should know that he wold spare none. In deede if Mr. Ashley or G. I. had bene idolaters as they were against whom Levi dealt / or heretiks / or vile persons / then these Pastors boldnesses and courages were to be comended as they are in Deut. 33. 9. but they reproving the P. and E. sins: and the P. and E. daubing vp their corruptions:

† 2. Pet. 3.  
16.

there

their boldnes is rather the stoutnes of a. Pashur, the rage of b. Amaziah, <sup>a Jer. 20. 1.</sup> <sup>b Amos. 7. 10.</sup> perverting of Gods word / as the brethren abused the name of God, when they said, Let God be glorified, and cast out their brethr. <sup>c Isa. 66. 5.</sup> <sup>d Zac. 11. 4.</sup> and thys that d solde the sheepe said, blessed be the Lord. And therefore their threats / and excom. not to be feared / but to be bozne w<sup>th</sup> patience / and still to be faithful following the exam<sup>p</sup>. of the e. Prophets, Apost. and the godly in like cases before vs. <sup>e Mat. 5. 12</sup> <sup>f Jam. 5. 10</sup> <sup>g pag. 64.</sup>

\* Much a doe there was to know if the P. and E. were parties and who were accusers: the P. in the name of all answ. that they were not a parte, but Ashly had slandered them all, but who were his accusers they answered not.

As he and the E. then: so the P. and D. St. now would have put of the answ. by saying that G. I. was a liar a slanderer etc. but G. I. shewing to the Chur. by the s. Script. that he ought not to answer before he knew his accusers, at length the P. and D. St. being much vexed by the Church burst out / and said they were his accusers: wherbyon was much a doe / that then they might not also be iudges: as before \* is noted, but hereto they yielded not. <sup>h Jer. 19. 3.</sup> <sup>i and 23. 30.</sup> <sup>j 35. and 24. 8. 20. Ab. 5.</sup> <sup>k 5. 16. 27.</sup> <sup>l pag. 46.</sup> <sup>m pag. 65.</sup> <sup>n 66.</sup>

† The brethren meeting together that the contention might be ended, and peace had, the P. accused them of danger of schisme or tiding thereto, and threatened that he would use ecclesiastical discipline ag. M. Hales for writing about it, <sup>o 2. Tim. 3. 6.</sup> <sup>p Jer. 17. 7.</sup> <sup>q Lev. 26. 39.</sup> I take it the P. and Da. Stu. have not forgotten how they handled G. I. when the brethren consulted about choise of officers, and that by consent of the P. and E. namely how they rebuled G. I. and W. E. when they went by appointment of the brethren from one brother to another to know their mindes: seeing the brethrens poverty was such as it would not suffer them to have any time fro their work to meete together / wher I say they saw there devised frustrated hereby / then they rebuled vs as f creepers into houses, seducers of brethren, and sought most bitterly to vex vs: pra they could not endure that W. A. and two of three of vs should be together / but presently they g surmised / that there was some consultation against them and so bewaied their guiltines of conscience, being (as it were) sh afraid at the sound of a leaf shaken: and touching the excommunications of ecclesiastical censures, the P. far excedeth and dealeth worse then M. H. therein / as his rash excom. declare.

The P. dealt cunningly, and got a decree from the Magistrate: to which the brethren answered, that vnjust threats were not to be feared, that the decree was against leud and vicked men, sectaries, and factious persons, and not against peace seekers and vnity makers, and they doubted not but the Magistrate would praise their dealing, if they came to knowv it, howsoever they were slandered as troublesome, and vnquiet men. <sup>r pag. 66.</sup>

¶ There wanted no will in the P. and D. St. to have had the like decree if they could as witnessed their often wishing of Magistracy: and it is to be feared if they had Magist. they would abuse them worse then M. H. did. But in meane time G. I. willed them to use such threats to them who had not bene in the Magist. hands / or having bene were not faithful: for they knew he had bene in their hands / and God have the praise / was neither made afraid by their threats / nor by their evil deeds: and in derde i princes are not to be feared for good vwoikes, but for evil: apostates, who have feared mens fares / and have bene vnfaithful may fear such threats / but by right conscience neede not to fear / though vnfaithful proud P. crafty E. and such like accuse them

k. p. 28. r.  
1 Jer. 20. 3. 4  
m. Amos 10  
16. 17.  
n. Isa. 66. 5  
\* Tu. 1. 2.

pag. 68. ad  
69. and. 70  
and 71.

them for reprobing their wives and their sins / to be troublefom / vniquiet and contentious. Let them know the k. righteous are bolde, as a Lion. I. Pashurs smiting turned to his owne and frends terrour; m. Amaziahs rage to his, and his posterities vvoce. and the n. vniust casting out of brethren, to the shame of them that cast them out: these things saith God in his worde \* vvhoe canot lie.

The brethren offered to give account of their dealings vnder paine of the extremest censure of the Chur. before competent iudges, it was granted. letters were read: Mr. Hales was cleared; the P. and E. confessed some private offenses, but reserved some clauses to themselves; the brethren also reserved some causes, and kept their liberty, but that pleased not the P. though it were measured by his owne rule &c.

In like sort / when G. I. offered account and pzoofe / sometimes the P. and D. Sr. were content / and being found guilty some faults were confessed / as scoffings keeping things in writing to each aduantage etc. but they would not confess all / somewhat they would reserve to themselves. Whereby they made the contention hoater / then before: when G. I. also acknowledged as they did / though it were after their owne measure / it pleased them not: but they would haue an acknowledgmet as they list / and in whar wordes they pleased which he could not in good conscience peeld to / and offered the his reasons in writing wher he could not so doe / which they would not so much as read: but cast them away / and so vniustly proceeded / o binding heauie burdens / and grieuous to be bozne.

• Mat. 23. 4

p. 72. 71.

They sought to get the Churches authority into their hands, but were hindered by godly and faithful brethren: vvhien they could not do vvhat they list, they would leave their places, and so made much trouble.

p. Isa. 9. 16.

2. Tim. 3. 13

q. Act. 2. 4.

23.

\* pag. 72.

and 77.

\* Act. 5. 29

These sought it / (and the brethren being not faithful / but caused by their p leaders to err, vvho threatened to be gone &c. they) got it. and so dyed: them to q commit sin with them / and made them guilty also.

\* Mr. H. had many pretences to delay answ. and put of matters, but still the Chur. kept her authority, and vrged him, and the E. to their duties.

The P. and D. Sr. dealt most shiftingly / and cunningly: and would the God the Chur. had kept her authority / as that at Frankf. did which it not being / they then did and stil do vvhat they please to this day: where by sinicity hath decreased, and corruption in the officers and administration hath increased.

The P. and E. wrote letters, wherein their renouial and der ying of their ministry vvas shewed, the Pastor read them, but would not deliver them, or a copy thereof, though most earnestly requested by the brethren.

These also do the like: for writing the points in controverisy betwene the dutch Chur. and them, they read them to the brethren: but a copy being requested / it could not be obtained / and yet they wrote it in the name of all. Again vvhen in the controverisy betwene them, and G. I. they wrote about 30. articles ag. him he requested a copy to consider of / they denied it / and yet would haue him answer the particulars in writing. Further they gave their cautions to the Dutch Chur. in the name of all the brethren, yet vvhen some of the brethren haue desired a copy / they denied pretending one excuse / or other / as / before \* is shewed: And it declareth / that they do evil / and not

\* pag. 15.

1. Joh. 3. 20.

21.

Job. 24. 13.

it is.

The brethren wrote the proceedings, noted them, and subscribed them: vvhich the Pastour and Elders could not endure.

G. I. writing the proceedings, the P. and D. Sr. fretted/and forbade him/ earnestly dealing with the Chur. to forbid him: but G. I. showed to the Chur. reasons from Gods vword, and the practise of these at Frank: that he ought and might write/and so he continued writing/whereat the P. and D. Sr. so chafed/as they would have had the Church to take his paper ad pē alwap: but he desired the brethren not to offer him that v. injury ad oppressiō.

\* The P. there commaunded silence, else he vvould be gone: after he pretended distinctions how he meant his departure.

So the P. and D. Sr. when any thing pleased them not/ commaunded vv silence, ad though they were found in open faults/ (as when the P. threatened also, that he vvould be gone) yet they vvould distinguish/ ad finde one shift or other/ rather then they vvould yield.

† When it vvvas theyved the P. that in the discipline there vvvas no order how to proceed vvith the P. and E. being parties, and that therein the discip. ought to be amended: then he vvould be gone, and ran to the Church doore, but seeing fevv follow him, ad by the advise of some, returned: being again vvged he ran away to the third time, yet stil returned: at length when the brethren stil requested amendmēt, ad showed that it vvvas vnjust dealing to admit them to be makers of decrees in their ovvn cases, he sought occasions to be gone, and pronounced that he dissolved the assembly.

Here we may see how hardly P. and E. are governed or amended when they seeke themselves: or are found in offences: and what this P. vvould have done if the Church had resisted his headines/ his vvords declare: when he said he vvould be gone if the might not weare † the apparell. And † must be bolde to say/that I think he vvould in dede have left, ad run from the congregatiō: reasons also I have to induce me so to think/ parte vvhere of I have shewed to him in private betwene vs: and when his booked answer to these things cometh forth/ (which vvill prove but shadows and shewes I am persecuted/as M. Hornes vvare) if he desire to have them further declared/ I shal. And let him mark if vvhatsoever he saith for himself the same might not also be said of and for Mr. H. Such pastours ought often to be admonished to read Jer. 13. and Ezech. 13. and 34.

\* It is vvonder to see how the P. vvith his learning and stiles sought to ansv. all matters, yea how they that pleaded for him, and his authority brought forth of the olde store, and household stuff of Pighius and Eckius of the primacy of the Pope vvnder the name of the pastoral authority, and proove thereof: but the Lord by the brethren discovered them, and all their subtilties.

In like manner vvhat shifts/ vvhat distinctions/ obiterings of ignorance to others/ pretences/ y. perversings of scrip. ad cordes of vanity this P. hath vsed in daubing vvith his vvifes pride: in tobering Mr. Ser. and Da. Sr. sinning: in deriding M. Ley. the Elders, ad the vvhole Church: in raising their rith: of sinning apostates into office: and so maintaining a false Minister among them: in erecting them vvho rebuke and stand against their sins and corruptions: and in sundry other their dealings about Mr. Sla. W. Eiles. Dani. Stud. Robert Bailly, and many others vvhat I seeue and knowen / and this discourse vvill

pag. 70.  
and 74 76  
and 78, 79  
and 84, 87  
1 pto 22.  
20. 21.  
Ecc. 12. 9.  
10.  
Isa. 30. 8.  
v Ecc. 4. 1  
and 5. 7.  
Phil. 2. 3.  
Jam. 2. 6.  
\* pag 74.  
vv Isa. 30.  
10.  
Amos. 7. 13  
Jer. 43. 2, 3  
and 44. 16.  
† p. 75, 76.  
\* Mic. 3. 4  
Jer. 23. 1, 2  
† Though he  
thus stood  
forth for it:  
yet vvvas the  
at length  
brought to  
cōfesse it at  
thee thereby  
broke the  
rules in  
1. Tim. 2. 9.  
to. 1. Pet 3  
5. besides  
sundry  
other offences  
as in  
the discourse  
sevvill app  
peare: but he  
as yet vvill  
confesse no  
fault in this  
vvine and  
contending  
so forth.  
\* p. 78.  
y2. Pet. 2. 16  
Job. 13. 7.  
and 42. 7.  
2 Isa. 5. 18.  
\* Ezech. 13.

b Jer. 51. 8 partly declare to others: as also in their boasted answer we shal see what b.  
o. balme / oild store / and stuff the P. H. Ansv. D. St. ad Sean. Merc. can bring  
3sa 8. 9. 10 out of that they have read or heard for mainteining of false worship / ad cor-  
11. 12 ruptions: and stil I must exhort them to mark / if whatsoever they say for  
c 170. 25. 27 themselves in their sins ad corruptiōs / the same may not also be returned  
Rom. 2. 1. againe vpon them by others for that which they condemne in false / or other  
2. etc. true Churches.

pag. 80. 81 M. H. and Mr. C. in all their dealings vould not ansv. directly, and how-  
soever they deafe, til they vsed all their frovardnes, policy, craft, suttelty and  
malitious accusations, that as they were parties, so they might also be iudges.

d Dent. 1. 8 To this day Mr. F. I. and Dan. St. have shewed themselves the like in  
17. 2. Chro. bending all their wits and cunninges to be (as parties / so also) iudges in  
19. 8c. their owne causes; which to contrarie to the d Scriptures, as before is shewed.

1 pag. 8. It is noted in Mr. H. and Mr. C. that they were vnwilling to have any  
1 pag. 83. order for keeping in of the Pastor, and Elders.

\* Ansv. to \* This unwillingnes have and do these declare: pea though the P. in word  
M. Hilderl. confess an order / yet wil he not be subject to it in practise: he was angry  
pag 61. when Mr. Flancius the dutch preacher shewed it to him.

1 p. 83. 84 It was found to be dangerous, that one man alone should keepe the mony  
104. 105. of the contribution, and not to be accountable: there were also some that  
had the name of deacons, but Chamb. was director and disposer of all yea M.  
H. was so grosse as to threaten to stop mens veines, and he and Chambers gave  
where they listed, and withheld where they pleased.

Lamentable experience hath this congregation had / of suffering one  
man alone to keepe the mony / which was perverted / when Mr. Bovvman  
(against his wit) was brought to be accountable. and to this day he wil not  
be brought to shew his accounts to every brother that desireth to see them/  
\* Job. 3. 20 which sheweth his e deedes to be evil. Now though more deacons be joined to  
21. him who sarpe the name / yet it seemeth D. Stud. to be the disposer: and the P.  
though he be not so grosse as M. H. to threaten openly / yet he and D. St. shut  
and open the purse as they list: they that flatter them get the more they that  
tell them their corruptions get the lesse / and usually none. If they deny  
this / let the deacons booke be seene and it will be evident: as also they know  
their bad dealing with the mony which was sent from M. W. for the poore.

p. 85. &c. Mr. H. and Mr. C. made a shew of vpughtines, but they who knew them  
knew otherwise.

f Mat. 7. 16 This P. and D. Stud. no doubt will pretend more for themselves then  
g Jer. 8. 11. they did / but they are wel known to some by their dealings / so f as they can  
and 23. 31. not deceive them / howsoever by their smothering words they deceive others.

\* pa 88 ad It is noted, that as Mr. H. policy, craftines, and suttelty continued and  
and 90. encreased. so the brethrs faithfulness, care, vvilcome and courage encreased,  
so as M. H. and C. were taken in their owne policies, and kept from their  
offices, God working for the good of the Church

h 3saiah 64 Oh that as M. F. I. encreased in suttelty and evil: so the people had en-  
6. creased in wisdom / godliness / and good things / but then h faded like leaves  
1 100. 4. 5. 6 from trees, and it smothereth the Lord being angry with them / suff. red them  
7. 8. 9. to be seduced, so as we may say with the i Prophet, like priest, like people, and  
like



like people, like priest. If the people had beene faithfull/no doubt the k. Lord & Acas. 8.  
would have vrought for good: but seeing the people are negligent: let them  
with the P. and D. Sr. take heede and repent, least they so provoke the Lord, 1. Pet. 2.  
that he either take them from his truth/or his truth from them. 3. m. againe in 1. Pet. 3.1  
put them in remembrance of Brovvnes dealing / who was fierce / and se- 1. Tim. 9. 16  
duced the people to Exco. the rebuker of his wives ad other vvecomens pride, 1. Tim. 9. 16  
and his daubing thereof/not one man remaining alive faithfull / who had  
their hand therein: as is before noted. 1. Tim. 9. 16

\* M. H. shd fought the trouble ad hurt of his brethren, yea he spared not to accuse  
them of treason.

Wh at the P. would have done against the people / if they had beene faith- \* p. 91. 93  
ful against his sins map appeare / in that he seeketh by himself and others ad. 98. 99.  
the hurt of his brethren who have beene faithfull against his sins / so as he  
cannot induce that any should be friendly to them: and seeing his malice  
hath so grown / as he sheweth not falselp ad maliciously to accuse not onelp  
brethren, but his owne Father of schisme / contention etc. and to exco. them /  
when they seeke his repentance and good / who knoweth what false and  
obtusious accusations he may seeke further to make? But this is our comfort/  
that the o. Lord beholdeth ad heareth such dealings, comforting the afflicted,  
and threatening such excommunicators.

\* M. Isaac speaking sharply, and making vwise to knowv a matter better, de- \* p. 93. 93.  
sired to see a vwriting, vvhich being reached vnto him, he putt it vp in his bo-  
some, neither would he give it againe.

Wherein I shall not neede to tel the P. and D. Sr. how cunning they are  
to get writings: and keepe them when they have them: especiall Mr. F. I.  
woyle then Mr. Isaac: for he keepeth not roditions poy promise: I am per- p. 2. Tim. 2.  
suaded the very reading hereof (if any spark of grace remaine in him) will 3. 4.  
make him bluss / and be ashamed / that I say here no moze of his dealing  
in particular / which cometh afterward to be also related.

Mr. H. and others desired copies of v writings, but they were denied them p. 94. 95.  
for sundry causes, and so they vvere punnished vwith their owne rods, the  
stone rolled returned vpon them, they having denied (vwhen it vvas in their  
povver) to give copies.

If the P. ad D. Sr. have found/or hereafter do finde (thozow their unfaith-  
fulness) the like measure / let them thank themselves / and then remember.  
It is a iust punnishment not to trust the vntrusty: q they being vnto other  
as broken teeth and sliding feere. q. 25. 19

They would have that granted to them, vvhich they would not grant to  
others, and they would force others to that which they would not do them-  
selves. p. 95 ad 96  
and 97.

This hath beene and is most vsuall wth these / they wil have all / r but  
wil need nothing: they must have their desier / see writings / and have pro-  
mises performed / yet they wil deal as they list / and perforce nothing. 1. Math. 7.  
Inc. 6. 31. 4

Mr. H. and C. having left their offices, much troubled the brethren: others  
being to be chosen they cavilled, and hindered: they would be in office againe:  
the brethren seeing their evil dealing, suttelty, policy, stiffness, and (as they call  
it) canvassing craftines: their slanderings of them as troublesome men, vnquiet  
persons

pag. 44.

persons bent to suffer no peace, accusing them of treason (as M. knox & before was) and of betraying, vndoing, and persecuting their P. and Elders: the brethren (I say) vwould not yeeld to them, but rather chose to be failely spoken of, then to be openly derided for folly, and foolish facility, affirming, that foolish facility in yeelding vvas not to be vlied, nor constancy and vprightnes in a iust cause to be changed.

† Isa. 9. 16.  
Jer 23. 32.  
Deut. 32.  
29.

If this people had not bene & seduced by the P. and E. but bene faithfull / to draw the to repentance for their sins: if they had bene \* wise to discern the craft / policy / and subtilty of them in desiring to giue over their offices: it is to be feared they would have dealt like Mr. H. and Mr. C. one way or other: for not onely our reportes, but their owne writings witness their evil dealings: & accusing the rebukers of them as flanderers, contentious, evil surmisers, scismariks: yea some of the have not spared to accuse some / as if they would have had the P. office &c. and what more they wil say: their boasted shew, shal shew: but let them know, that by Gods help wee wil rather suffer to be falsely spoken of, then be mocked / and troubled in conscience for foolish facility and yeelding to them: We may not lease t peace with God to have peace with them: we may not let constancy fal in a iust cause though v flattery, suttelty, threatnings / cruelty / or fear of inconueniences / as heretofore we have: but bring assured that God wil blesse / and vv. vwork for good we may not x waiver / but must holde costuncy ad vprightnes in a iust cause / wiping away & false reportes by faithfull ad holy walking: hoping that the Lord wil one day giue them (if they belong to him) to be wearie of their evil dealing / and draw them to a better minde / and holy walking according to their profession: which the Lord (howsoever mens defects would let it) work for his mercy ad crueltie sake in Christ Iesus, God blessed ad to be obeyed for ever, and ever. Amen. amen.

† See the causes of erod. nunt. rations & following in this discourse.

1 Act. 24. 16.  
1 Tim. 1. 19  
1 Heb. 12.  
14.  
v John. 16. 33.  
Mat. 4. 19 20  
and 5. 29.  
v Daniel 11. 32  
2. Tessal. 2.  
3.  
Coloss. 2. 4  
vv Rom. 8. 28.  
x Heb. 13. 9.  
1 Tim. 6. 7.  
8. 1. Galat. 12. 31. 32.  
† 2. Cor. 6. 4  
5. 5. 7. 3  
\* pag. 100  
y 1 Thim. 1. 19  
z Heb. 12. 14  
a Joh. 15. 18  
and 16. 20.  
22. 33.  
Iesa. 66. 5.  
3 Joh. 15. 10  
b Mar. 23. 33.  
c Rom. 12. 13.  
† pag 112.

\* Mr. Horne vwould pretend to have a peace, ad to seeke it: but he would ever ioine such conditions, as the brethren in good conscience could not consent vnto.

Then so the P. would sometimes in wordes pretende peace / but he would add such conditions / as he would extinguish / and quench all good conscience if a man should veltre to him: which wee may y not do: for wee must z foll vvv peace vvith all men: but holines adioined, vvithout vvich no man shal see the Lord: without a. peace / but not without holines may mee see the Lord: this must be had, b and that must not be left, c if it be possible, and so much as in vs is.

† There vvas among their ordinances one set downn against apostates, but the publisher of the troubles noeth, that that vvas raised in the copy, vvhat (saith he) they meant by it, I know not.

The like dealing I finde byon a writing / which the Elders had of me where some names / who witnessed the pride and immodesty of the P. vvives apparell were by the triers of the same noted / but raised our when I againe receibed it from the E. now what they meant thereby / I know not / but men of any capacity may easily coniecture / that they meant no good dealing / ad that they were not willing the vvinnesing should come to d light: as in deede it did not / for the P. and D. Stud. byake of the trial / and would not suffer

d Joh. 3. 20  
21.

the

and some troubles in the Eng. Chur. at Amsterdam in Q. Eliz. daies. 53;

the appointment of the Church to stand. This also giveth iust cause of suspicion / that if the P. and E. had such an ordinance against a postlates, they would also raise it / *pea* they give evident testimonie therof, seeing now contrary to their owne hand writings and practise / they mainteine and choose such into office: and very earnest hath the P. bene to get his handwritings from me: which witnesseth against him in this question. e Luk. 19. 22

They had an order, that the P. should open and declare all orders taken by him, and the Elders, which were to be opened and published, and that no man might openly in the congregation reply vnto him: but if any thought himself to have cause to speak, he should come before the E. in the place appointed for their meeting, and there to open his minde, and to be heard in charity indifferently: this the brethren laboured and brought to be reformed: that the P. and E. should not alone make orders, but the Chur. ad they jointly: that they offending should be proceeded with, as other members, and be subject to Christs ordinances so well, as others: as there the reader more at large may see and read. pag. 114.  
\* pag. 125  
and 126  
and 135.

The like order have the P. Dan. Stud. and the El. (though not in wordes / yet) by practise laboured / and still cunningly labour to bring in / that what they propound / no man should openly reply against it / but he must come to them in private / and show what he hath to say / and then privately tell work-masters as they list: and to this end they pretend order: as if at any time men do offer to say any thing openly / Dan. Stud. so together them with great wordes (that they should speak with wisdom / knowledge / understanding and sure ground) as very few dare speak / though they be not persuaded of the truth of things in their consciences / *pea* though they be persuaded in the contrary: as if they speak any thing that pleaseth not the E. then either Dan. Stud. with a scoff / or the P. with one surtely or other seek to daunt / or seduce: to this end also they much alledge the honour due to Eld. as if it were to deny them honour / to reply and stand forth against them / when they propound / as if they should plead for unlawful things: but the text sheweth otherwise: for as E. are worthy of double honour (but when? vvhhen they rule well: which cause these boasting E. to much forget and cast behinde them) so if they sin, they are to be rebuked openly, that others may feare: if they propound and plead for corruptious and unlawful things: they are not to be peeld vnto / but resisted. \* *Q*u that there were here brethren who (as they at Fräkf.) round and would discreene the P. Dan. Stud. and E. corrupt dealings / and not suffer them to propound / to handle / and deal in matters as they list: one while allowing / another while disallowing: sometimes saying / other times vniaying: when they dislike a thing / then denying it to be lawful: when they like it / then affirming it to be lawful: witness these things their dealings in M. Sla. matter with the congregation: the P. and H. A. promising that his going to the dutch temple should not offend this: that if the congregation were offended they would pacify or persuade them / and yet they flattered and excom. b. nevertheless their choosing of officers: sometimes they will not choose apostates, sometimes they will: also their appointing orders in the Chur. their handling Tho. Cockes matter / when they would not confer the Dut. Church to be a true Chur. also R. malleys case / where they would not suffer him to come

1. Tim. 5.  
17.  
1. Thess. 5.  
12.

g 1. Tim. 5.  
20.

h Jer 23 16  
Lut. 8. 18.  
Mat. 4. 24  
Mat. 5. 19.  
20. and 7.  
15. 16. etc.  
\* Dent. 32.  
2.



witnessed \* against pride: that he smite not himself with his owne vveapon: that he y. build not againe that which he had destroyed: **pea** I againe exhort him to make it wel in Gods feare/whether whatforber he pleadeth for their corruption the same mat not be z. rolled vpo him by M. Iacob, or any other pleadig for false w. or corruptions, ad so his owne darter (being a. kept from vs by the shield of faith) returne again into his owne sides to his shame ad confusion.

\* M. H. protested so to open vnto the magistrate their defence and cause, as they desired to be iustificd in their consciences, and before God: but he that readeth and compareth the proceedings, shal see the heavines of this protestation: and that Mr. H. having begun to plead for corruption, stretched his conscience further.

The P. and Dan. Stud. would sunby times affirme matters / and being byged would so protest, as I was astonished to heare / specially Dan. Stud. he vsing them almost as the maisters of the post do their othes at westminster, euen as a man b. hardened and of a seared conscience: the P. being more sparing: having nor as pet (I hope) lost all feeling: I say / I could not but wonder at their protestations, and rather trusted them: then mine owne memory: peeling to sunby things whereof afterward I could my self cleare: when writings came to light: namely that letter / which I wrote to the P. about his vvifes apparell, and the offences which arose there by: which letter they said was the vngodliest vilest / ad abhominablest letter that ever was written: that they were not able to declare the vilenes thereof: that therein I wrote against wearing of velvet / and lawnes etc. that if it were to be had / the people would be ashamed to heare it read / and so they exaggerated the matters therein / and heaped heinous accusations against it / that the people beleebing their wordes: ad protestations / they were drawn to preld to their will / to excom. me. which letter being now come to light / sheweth manifestly their vnchristian dealing with me / some things. whereof they accused me. being no so much as named in the letter: **pea** it evidently declares themselves to be c. guilty of those sins / whereof they accused me: namely of false accusations, slanders, evil surmises, and false vvitefings, as appeared by the letter it selfe, and the answer to the accusations raised thereupon: both which follow in this discourse: ad let the Christian reader iudge whether the letter be such / as they accused it: facing out their accusations with protestations, which (as before I said) I was astonished at: but now that I see the P. art. rask: was so base towards his owne soule so to prostitute it: I lesse wonder at the P. and D. St. yet the iniquity of these is the greater: as having more d. knowledg, living in a clearer time of the Gospel, ad professing more sincerity: pra such impudency and craft as D. St. known by: that twoo being in his presence / and hearing a matter wronging it also in the congregation against him / he yet so seduced the Pallour and people / as his word alone must stand against the twoo brethren: pra they concluded the rebuker of him a liar: and excommunicating him: set that as one of the causes of his excō. To such partiality and corruption by their protestations have they brought the people. Contrary to the Scrip. which saith you shall iudge vvith righteous iudgment: ye shal have no respect of person in iudgment; but shal hear the smal as wel, as the great.

• I saiah. cap. 3. 16. 17 18. &c.  
Paul. 1. Tim. 3. 9. 10. Tit. 2. 3. 4. 5  
Peter. 1. epist 3. 3. 4 5.  
y Gal 2. 18. z. Job. 26. 27.  
a Ephes. 6. 16.  
\* psal. 139. b. 1. 18. rights b. Job. 21. 29.  
Rom. 2. 5. 1. Tim. 4. 2.  
c. Rom. 2. 1. 2. 3. 4. &c.  
d. Inke. 12. 47. 48. Jam. 4. 17.  
e. Rom. 2. 19 19. 20. 21. 22 23. 24.  
f. Levit. 19. 15. Deut. 1. 16. 17.  
ad 16. 18. 19 2 Chron. 19 7. 8. 9. &c. Job. 24. 13 Job 4. 24.



pag 147.  
vwith 167.

Mr. Home accounted the care of the brethren to have things amended, curiosity of minde, innovation, and such like.

The P. and Dan. Sr. did not onely this, but woofe/imputing the standing forth against their sins / and seeking of their repentance and amendment / to crackbrainednes / pride / conceitednes / discontent / singularity etc. these are olde rusty weapons of all ages against them that rebuke sins / and witness the truth.

\* The brethren accounted them vnbrotherly reproches.

How much more may we account these people vnbrotherly and vncharitable, especiall they continuing ad increasing in reprochings almost incredible / so as the inferiours were h. emboldened to the like: The P. he vsed against G. I. all these reprochful wordes following / impious / heathenish / fond / foolish / ignorant fellow / false wicked mouth / inconsistent / diuine with every winde of doctrine / foule / hideous / bainglorious / proud / perulant / wicked / vngodly / shameful / liar / slanderer / contentious / ad vnbydeled spirit / fantastical / conceited / weak / not able to answer a matter presently: gived him with Anabaptist / donatist etc. compared him to Cham, Corah, Dathan, and Abiram: all \* these and such other vsed the Pastor, which G. I. noted with his pen in his presence at sundry times / oft calling him to repentance, but he would not. Da. Sr. he called G. I. horebaine / fond / childeish / crackbrained / weak / h babbling fellow, and diuers times laughing at matters, vsed feurilous / and ridiculous wordes / not to be named of Christians / and I take it the like not heard in a Christian Eldership or congregation / ad when G. I. called him to repentance, he often gived ad iested them out. The Pastors wife emboldened i hereby / plated her part also / and said when G. I. rebuked her pride &c. that he was not to be suffered: that one such brother was to man: that he was bolde in evil / frivoulous in wordes a wicked brother &c. and when G. I. rebuked her / shewing that k modesty became her, speciall in the congregation, and not with reproching / the rebuker to turne avay the reproofe, she said she might do more: and the P. her husband said: she might do ten times so much: whereupon afterward she waxed more bolde in this manner of reproching. And not onely she / but many others in the congregation / thinking it may be thereby to please the P. among whom I must name Robert Jackson, that perbiss one / who could not be content to rest with his perbiss and waspish behaviour / but following the P. steps gived G. I. as if he would become an anabaptist: but the m Lord vwho scorneth such scorners, brought it into his owne house / where in few moneths after a serpent was found in his bosome: his wife was infected with anabaptistry, and so remaineth to this day: p. he rolled a stone and it returned vnto him, he brake a hedge, and a serpent did bite him: and thus saith the Lord brought, and wil bring o their owne waters vpon their pates: and make them fall into the pits / which they have digged: pra godly in p would acknowledge it Gods had for me / howsoever evil or envious me would wdg it q pride / or bainglopp in me if I should set downe the Lordes dealing and iudgements towards them / who have dealt unfaithfull / ad euill with me herein / he having brought that vpon r themselves / where with they reproched / slandered / and scoffed me / or which they vngodly

g. 2. 5.  
17. 18.  
19.  
20. 24. 5.  
21. 24.  
2. 14. 9. 11  
11. 2. 3. 21.  
Jer 9. 5.  
pag. 147.

\* World  
and Chri-  
tian think  
that a P.  
profe-  
sing as he  
doth / woul-  
d haue let  
his mouth  
and obed.

h. 17. 18.  
Cyph. 5. 3. 4

1 Jer. 4. 19  
11. 5. 1. 2. 8  
9.  
k. 1. 1. 1. 1. 4.  
34. 35.  
1. 1. 1. 1. 2. 11  
12.  
l. 1. 1. 1. 1. 4.  
5. 6.  
m. 1. 1. 1. 1. 4.  
11. 2. 3. 4.  
1. 1. 1. 1. 5.  
10.  
n. 1. 1. 1. 1. 3.  
34.  
o. 1. 1. 1. 1. 26  
27.  
Psal. 10. 8  
o. 1. 1. 1. 1. 16  
43.  
and 22. 28  
31.  
Psal. 7. 14.  
15. 16.  
Psal. 26. 27  
Psal. 64.  
9.  
q. 1. 1. 1. 1. 1.  
17. 26. 27  
28. 29. 30.  
r. 1. 1. 1. 1. 6. 4. 8  
and 109. 17.  
18. 28.

h. 17. 18.  
Cyph. 5. 3. 4  
1 Jer. 4. 19  
11. 5. 1. 2. 8  
9.  
k. 1. 1. 1. 1. 4.  
34. 35.  
1. 1. 1. 1. 2. 11  
12.  
l. 1. 1. 1. 1. 4.  
5. 6.  
m. 1. 1. 1. 1. 3.  
34.  
o. 1. 1. 1. 1. 26  
27.  
Psal. 10. 8  
o. 1. 1. 1. 1. 16  
43.  
and 22. 28  
31.  
Psal. 7. 14.  
15. 16.  
Psal. 26. 27  
Psal. 64.  
9.  
q. 1. 1. 1. 1. 1.  
17. 26. 27  
28. 29. 30.  
r. 1. 1. 1. 1. 6. 4. 8  
and 109. 17.  
18. 28.  
w. 1. 1. 1. 1. 1.  
17. 26. 27  
28. 29. 30.  
x. 1. 1. 1. 1. 1.  
17. 26. 27  
28. 29. 30.  
y. 1. 1. 1. 1. 1.  
17. 26. 27  
28. 29. 30.  
z. 1. 1. 1. 1. 1.  
17. 26. 27  
28. 29. 30.

and some troubles in the Eng. Chur. at Amsterdam in Q. Eliz. dales. 57.

wished to come vpon me / which I holde it my duety to \* observe, thereby \* Psal. 107.  
feing the loving kindenes of the Lord. and if they vrg me in their boasted  
anfw. to the relating thereof / Godwilling I shal do it to Gods glozp / mine  
and the godlies comforte / as also to their humbling / if they be the Lordes. 43.  
11 Cor. 15  
and 12.

The brethren then answered, that their reproches were not vworth an-  
svvering, and they could have borne them, onely being forced by them they  
must answer their obiections. pag. 141.

The P. D. Sr. and the rest cannot deny / but G.I. bare their reproches /  
not t reproching them again, but admonishing them thereof / requested  
the teacher and the cōgregation also to admonish them / ad draw them to re-  
pentāce / but the teacher M. Ainsworth willed G.I. to heare them / and neither  
he / nor the cōgr. admonished them / but they continued their scoffing ad rebi-  
lings. Let the godly iudge of these railings \* to what hight they grew / also  
vnto what sins the v davvbng vp of pride brought them : ad vnto this day  
have they not / neither per will they repent of these revilings / scoffings / or  
other sins ad corrupciōs / but as men that take libertie to sin / vv they dravv  
one vpon another. \* pag. 16.  
v Ezz. 22.  
vv Isa. 5. 18

Where (say the brethren) Mr. H. ad Mr. C. desier licence to say, and vsay, pag. 142.  
to put to, and take from, to subscribe and revoke, to doe, and vndoe all, as  
they think good themselves, they seem to desier their ovne right: for they  
desier no other, then they have beene vsed hitherto to doe : as it is almost  
evidently knownn to all the vvhole congregation : notwithstanding this  
(albeit) it is against S. Pauls rule, vvho denieth it to be his property to say  
yea, and nay.

The P. and D. Sr. in woyde desier not this / but in deebe do it / as their  
dealing in the question of choosng apostates sheweth: first they said it was  
not meete: now they vsay that / which they then said: then they would not  
chooſe such: now they do: sometimes they will take the witness of an exco-  
municate, when it maketh for them: other times they will not / when it ma-  
keth against them. x A strange course / and in deebe contrary to the Scripture  
to be yea and nay, nay and yea. Here also is to be remembered what Mr.  
Arminius the dutch preacher, now divinity professor at Leyden, said concer-  
ning the cautions, that vvith such distinctions, conditions, questions, and cau-  
tions the P. might every yea make new orders as he listeth: so as by this his  
inconstancie / mutabilitie / y. wavering / and change vpon change / he would  
iustifie the reproche / which is laid vpon the seekers of reformation / that  
though they had one peace what they desired / they would not be content /  
they would be changing the next: such occasion of suspicion / evill / and hurt  
give the P. Dan. Sr. and the rest by their vnstedfastnes. z God give them to be  
stabliſhed in the truth, not to be dzyben about with everie doctrine / but that  
their heart be stabliſhed with grace. x Heb. 13. 8  
9.  
Psal. 19.  
8.9. vvith  
2. Cor. 1. 18.  
1. Pet. 1. 23.  
24. 25.  
p Iam. 1. 8

In Mr. H. and Mr. C. shifting they are found to flaunder, and their ovvn  
obiections come vpon their ovvn pates, they were also found promise bre-  
akers, and their dealing being knowne to many, vv as (as there is noted) by  
publishing made knowne to moe. 3 2. Theſſ. 3.  
13.  
Heb. 13. 9.

The very same is befallen the P. D. Sr. and the rest: that / whereof they  
falsely accused others, is found in themselves, their obiections and scoffes are

a Mathm.  
3. 5. 5.  
Heb. 3. 28.

come vpon their owne pates / they also haue often bene found promise breakers, as in this discourse will appeare: ad as they are now discovered vnto many: so / if the Lord give them not to repent befoze these things be published he a wil bp the publishing thereof discover them vnto moe.

pag. 146.

The brethern thevv, that whom Mr. H. and Mr. C. forsooke, and regarded not to com fort, or distribute vnto, they would haue them to be forsaken of all: but they there declare it to be the duty of others, to com fort them, vvhom the Pastor and Elders forsake.

b Dent. 31. 6  
Job. 9. 10.  
Job. 1. 5.  
1 am. 3. 31.  
Heb. 13. 5. 6  
1 Petr. 5. 7.

Herein also jumped the P. and others with Mr. H. and Mr. C. so: when they had forsaken G. 1. they dealt with men in this city that were familiar with him / to forsake him also: and not that onely, but wrote also to other cities / where they knew he had friends / that they should not fauour him: yea not onely to cities in these countreies / but to London, and diuers places in England wrote they to alienate his friends from him and were not ashamed to seeke to alienate his Fathers affection from him. Thus exceeded they Mr. H. and Mr. C. in this evil / and how vnrchristian this dealing was / let others iudge: but though so: his further trial. some being not consist: were ad are alienated / yet some co:inued / ad still continue faithful / ad others hath the Lord raised: yea let men know / though they (so: causes best knowne to the Lord) fail yet the Lord faileth not. To him be praise for ever. amē, amē.

pag. 146.  
and 164.

Mr. Horne vvas of iudgment that a Minister or Pastor ought not to be a Lord, yea: after vvard himselfe became a Lord Bishop.

\* His report  
is that some  
did charge  
him with  
his change  
and fall  
from sincer-  
ity.  
1. Job. 3.  
20 and 5. 9.  
1 Peter,  
Mcclie.  
pag. 207.  
and 208.

\* If one had charged him with mutability / unconstancy / or defection from sinceritp it may be he would (like this P. and others) haue had ene shift or other: that either this or is that some that consideration and caution was to be obserued: or that he was a Lord, not as he was a Pastor, but as he was a Baron, the Q. Mtie. vouchsafing them that labour / and to bp one scabill / or other shift it of: but such shifts are vaine: and men much more the Lord discovers reed them. And here let me crabe leave bp the way to note a story which I haue read in a dutch booke: excellentp discovering such baine and frivolis distinctions. The story is concerning the Archbishop of Cullen, and a countrey man: I set out saith the writer: that a countrey man at a certaine time working in the field the Arch. B. passed bp him with a great traine of serving men / wakened after the high dutch fashion, the countrey man began harshly to laugh, which the Arch. B. perceiving / asked him why he laughed: the countrey man answered him / I laugh with S. Peter, the Prince of Prelates, which liued / and died in great poverty: to make his successors rich. The Arch. Bishop, wel perceiving that the man taxed him / to excuse himselfe / said. My friend / I go with such a troupe / so: that I am a Duke so well as an Archbishop: which when the countrey man heard he began to laugh more harshly then befoze: and the Arch. B. asked him againe the cause of his so great laughter / he answered reyn boldly: I would wel (my Lord) that you would tel me / if this Duke / which you sayperce self to be / were in hel, where think you then that the Arch. Bishop should be: hereby giving to understand: that one man cannot serbe two states: for summing in the one / he cannot misuse himselfe to the other: at which answer the Arch. B. hanging the head / without answer and without once trobling the countrey man / writ on his wian all ashamed. Let ree Prelates and distinguishers of our age thinke wel herof: and if countrey men can so vnderstand and discover their nakednes / how shal then their filthp & nakednes appeare / when it shal come to be discovered bp God and his vvorde?

b Heb. 3. 18.  
discovered their  
4. 12. 13.

Concerning this Pastor he is alredep declined from some sinceritp in his iudgment ad practise: ad (as his predecessors, so) he seeketh bp distinctions, cavils and cautions to make light darknes, and darknes light: good evil, and evil good: but such workes wil fall / so: Gods c vvoe is vpon them, vvoe vnto them, that speak good of evill, and evill of good, vvhich put darknes for light, and light for darknes &c.

e 1 Job. 5. 20

Mr. H.

Mr. H. professed to make large proofes, but as the brethren then said, that pag. 148.  
let them make so gay glorious promises as they would, they knew the lon- 165.  
ger they laboured in the matter, so much lesse should they shovv, and bring  
to passe: so in deede did it fall out.

Mr. F. I. D. St. and the rest also make glorious boastings to answer vs and  
justifie all their dealings: but I am persuaded the longer they labour herein/  
the lesse they will bying to passe / and as hitherto / so continually they will  
more and more bewrap themselves with the foulness of their dealings / and  
their runnings and f cordes of vanity will soone be cut in peeces. f Job. 5. 18.

Mr. Horne vvas to himselfe and his parte very favourable, but to others  
rough. pag. 148.

So M. F. I. to himself / his wife / and them that take his part / is not  
onely favourable but partiall: to others not onely unequal / but very bitter/  
and cruel. what he / his wife / or any on his parte do / must be iudged  
the best of: if it be a grosse sin / it must be covered with the noie of infirmity:  
or that they are not angels, they are men / as others etc. pride among them  
must be covered under the cloake of decency and cleanliness: wātonnes and  
banity with the wives daughter (growing so high that the Father in law  
beat the mother, and gave her a black eye for admonishing him) must have  
the cloake of friendship towards the daughter. and that the wife was a foolish  
woman: deceit in dealings / neglect in paying debts must be imputed to  
poverty banishment etc. when as it is well known that pride / and banity  
dier hath woyn out / and devoured other mens goods: and as they deal in  
these sins / so do they in the rest that fall out among them / of what soe  
soever / one / mozt / or other is brought to daub it by: pea the Past. being re-  
buked for cloaking a sin of one among them / he said / he must be an eye  
to the blinde: and thus will he shift of every thing: but he / and they are not  
so partiall to themselves / but they are as ready to put out the eyes of others  
if they could: they stretch / and tenter other mens faultes: they dealing with  
them about the same / if straight they do not as they would have them / they  
are sufficient to cast the of that they may not be defended as true Churches:  
neither may any have fellowship with the / no not in civil duties / as with  
true Churches. Concerning their stretching and exaggerating of private  
mens offences / speciall if they have / or do rebuke any thing among them)  
it is strange: every thing in their eyes is i. a breme with the: pea though they  
know that men with teares have acknowledged their faultes / and left them /  
yet with k Shimei they / vphyaide / and cast the filth thereof in their faces:  
thereby seeking to discourage them from rebuking any thing among  
them

† It is noted, that Mr. H. and the rest enviously reprehended that in the bre-  
thren, vvhich they ought to have commended in them, namely, a vwill-  
bearing of poverty: vvhose as they were become vwillingly banished, so were  
they vwillingly poore for the same Religion, vvhich they would seeme to  
profes.

What moved this P. and the others not onely to reprehend / but to scoff  
G I. willing bearing (as of banishment so) of poverty mentioned: before  
let the godly wise iudge: and let the know; that he that oppresseth, or mocketh

g 1. Tim. 5.  
21.  
Levit. 19. 15.  
h Eccl. 34. 4

\* Rom. 13.  
13. with  
Gala. 5. 13.  
† Eccl. 13.  
11. Matt. 7. 3.  
4. 5.

\* Witness  
the one the  
wiring be-  
twene the  
and the  
dutch  
Church,  
witness the  
other their  
refusal to  
suffer their  
members  
to mix  
with them.  
h 2. Sam. 16  
5. 6. 7. 8.

† Witness  
this / their  
dealing  
with vvil-  
liam Aspin  
about M. S.  
his writing /  
and others.

† pag. 151.

† pag. 36.

37.

1. P. 14. 32  
22. and 17. 5  
ad 2. 15. 16  
17. 18.

60 Agreement betwene the trob, in the Eng. Chur. at Frankf. in Q. M. daies;  
the poore, reprocheth him that made him: but he honoureth him that hath  
mercy on the poore: and as the righteous hath hope (not onely in poverty/  
but) in his death: so the wicked shalbe cast away for his malice, and he that  
reioiceth in destruction, shal not be unpunished.

pag. 156. It is there answered, that peradventure M. H. was admitted vnder hand  
into the fellowshipp of the purse: and thereof it came his so great swelling,  
such losses, and contempt of others.

The very same is to be feared of Mr. F. I. and Da. St. for sinse they were ad-  
mitted to oversee the purse which Christop. Bowmā, bare/how were sozmer  
accours about the mony which Mr. Barrov left to the Church for a stock:  
also the monie sent from London, Middelburgh, and Barbarie for the poore  
shuffled vp? how stout/how boasting ad how redy to contemne/disdaine  
ad scoffe their poore brethre have they bene? so redy are corrup. Eld. to abuse  
the authoritie which God giveth/ad the Church, n committeth vnto them:  
whereas they being Eld. ought in these (as in other cases) to o. rule wvith di-  
ligēce: ad the Deacos to distribute with simplicity: not to rule with cruelty/ or  
p. partiality, not to distribute after private/ad corrupt affectio. But such like  
corruptions (as sundry writers note) have bene the bane and ruine of true  
Churches in all ages: which should now stir vp true and byright members  
the moze to watch and q looke into their officers, to follow them in good  
things/ad r to rebuke them in their sins: following the examples of s the few  
names retoyed in the scripture, and other godly monuments ad histories.

They thought nothing well done, except it proceeded from themselves.  
pag. 152. These agree with them herein/ for they will have nothing done/ but  
according to their owne proceedings/ as if none were able to shew them any  
thing/ or as if r. they alone had the worde of God. witness this thei refusal  
to hearken either to their brethren, or to the reformed Churches.

pag. 153. Mr. H. charged them with wordes, which were not in their writings.  
This P. and D. St. have not onely done this/ but they have added/  
diminished/ and v changed wordes ad writings as they pleased/as appeare  
by their accusations set downe as causes of their excommu. being conserzed  
with the writings delivered to them: and also by the question and answ.  
set downe in the cautions about choise of apostates into office, being com-  
pared with the writing sent to the Church concerning the same question:  
which their ill dealing/ thereby vv. to sel the truth, ad to x beguile their bre-  
thren, is not the least of their sins.

pag. 154. Mr. Hotne therevpon triumphed of the custome of the most auncientest  
Churches, of the mindes of the most learned men, namely Mr. Calvin, &c.

These/ when they have used such devices/ do not onely triumphe/ but  
boast also that they will iustify all their dealings: But such triumphers and  
boasters have their answer/ if they will search the y Scriptures. Boast not thy  
selfe of to morrow, for thou knowest not what a day may bring forth, Let not  
him that girdeth, boast himself, as he that putteth it of.

They are there noted to be very circumspect in vvordes when they were min-  
ded to speake any thing against their brethren.

These are not lesse/ but much moze circumspect and cunning/ yea these  
people have so profited herein/ that they are moze cunning in cabilling and  
catching



and some troubles in the Eng. Chur. at Amsterdam in Q. Eliz. daies. 61.

catching at wordes / the in dueties of religiō / they are & wise to do evil: their  
carping & catching make also many afraid to deal with them: pra thereb  
they enforce vs / as to weigh our owne wordes and to confirme them by the  
Scriptures, so also to consider their manner of speaking: for their shifts are mo  
re easily be sifted / but a time we hope wil discover / ad b<sup>ig</sup> the to nought.

Mr. H. and Mr. C. are compleined of for driving men of good vvits (for  
vvant of contribution) some of them to the printing house, some to be serving  
men, some to run back into England vvith peril of body and soule.

What compleint may now be made of these / who when their brethren,  
wherof some had bene students / were content to carde / ad spin / or to learne  
trades / thereb to mainteine themselves / and help others / yet they so beynd  
them / that at length some of them they excō. some they drove into England,  
ad some they stil bey by all the meanes they cā / will not the b Lord call them  
to account for this their cruelty, pulhing vvith the horne, and driving avay:  
pes assuredly: and happy c shall it be for them, vvho (notwithstanding their  
dealings) strive til they over come.

Mr. H. and M. C. vv ere a long time vnknovvne, and much vv as committed  
to them: but at length they vv ere so knovvn, that men vvould commit no-  
thing to them.

These also have had credit and honour / specially the Pastor, but their  
dealing is now partly known / and sure / except they repent / the Lord d vvho  
cannot lie, vvill dishonour them, as they have dishonoured him.

Mr. Hornes, and Mr. Chambers practise condemned themselves.

Not onely the practise of these / but their e own hand vvritings condemn  
their corruptions: and yet they will not turne to repentance, nor learne to  
be ashamed.

\* Mr. Horne the Pastor threatned out of the pulpit vvhat he vvould do, yea  
that he vvould make poore miserable men eat haye.

What in vertib the speeches ad bitter reproches this Pastor poured out of the  
preaching place / and how he made the f pulpit a place of blustering out his  
immoderate affections / the troubled consciences of some (vvho now g sleepe)  
declared: how also he threatned his poore sheepe he can not forget / if he re-  
member the times / when threatning ad boasting of his pastoral authority,  
one brother tolde him though he were P. yet the Apost. sh<sup>ld</sup> vvith, that he must  
not be as a h Lord over Gods heritage: another time falling into the like pas-  
sions and rages againe / another brother stode by / ad tolde him to his face /  
that he ought not to name his sheepe with his i shepheards staffe: ad in deede  
Past. ought to learne that the i. shepheards rod ad staffe are ordeined of God  
to correct, guide / and keepe in the sheepe: not to strike out their eies / b<sup>reak</sup>  
their legs / or beat out their bzaines: they are not to k rule the vvith cruelty,  
drive them avay, or to kil them: but to comfort, to keepe them in the vvay,  
and to preserve them alive.

Mr. H. vv as charged that he accounted that a godly action in himselfe and  
in Mr. C. vvich in his brethren he indged to be abhominatō.

The P. and D. Stud. once accounted it zeall and vvrightnes not to con-  
sent to the choise of apostates: now they iudge it contentiō / and schisme  
not to consent thereto / or not to topeue vvith such. I remember a com-  
plaine

z Jer. 9. 1. 2.  
3. 4. 5. &c.  
vvith. 3. 22.  
Xp<sup>h</sup>. 3. 4.  
a Jer. 9. 9.

pag. 155.

b Jer. 23  
Ezec. 34.  
Zar. 11.  
vvith Jer.  
9. 9.  
c Ezer. 34.  
vvith Jer.  
2. and 3

pag. 157.

d Tit. 1. 2.  
1 Sam. 2. 30

pag. 158.

e Luk. 12. 47  
Jain. 4. 17.  
vvith Luk.  
19. 22.  
Xp<sup>h</sup>. 3. 4. 5  
pag. 158.

f Jer. 8. 4.  
g 1 Cor. 11.  
30.

h 1 Pet. 3. 5.

i Ps. 23. 4.  
h Ezer. 34.  
2. 3. 4. &c.  
Ezer. 13. 20.  
vvith.  
Zar. 11.

62. Agreeement betwene the trob, in the Eng. Chur. at Frankf. in Q. M. daies,  
pleint of one/that whiſte was accounted no colour/zeale no vertue: but ſhoul  
wolbe he have cōſeined/ if he ſhould have heard zeal which was accounted  
a vertue/ to be turned to vice/ and vppightnes to be iudged contention / and  
that by the ſame mouthes/ and writings of the ſelfe ſame men? ſo farre are  
this P. and D. St. ggrown/ theſe ſo contrary writings have I by mee under  
their own hands/ and yet are they not l. aſhamed but outface their dealing  
with the name of the Paſtour, the Church &c. not unlike them in m. Ieremy,  
who cried the temple of the Lord, the temple of the Lord, and yet they were  
far from obeying the voice of the Lord.

\* Mr. H. and Mr. C. vvere full of iſhits to keepe mony from the poore, and  
to keepe it to themſelves.

Now full of iſhits the P. D. St. and the deacon Chriſtoph. Bovvman have  
bene ſo are / their dealings about the mony ſent from Barbary, Middelburgh  
ad London; as alſo that which Mr. Barrov left for a ſtock beſoze + mentioned/  
declare / and if by deniall in their boated answer they put me to pzoofe / let  
them thank themſelves / if they hear that which they would not: as hereto-  
foze the Paſtor did / when by daubing he diſcovered his owne nakednes / ad  
called to minde carnal vanity, (not by me publiques named) and therewith  
not contented/ would force me to pzoofe of particulars in publique / I ha-  
ving in pryvate exhoyted him to take heede of the general. now what he  
found by raking this by / and what pzoofe came / he knoweth / and Chri-  
ſtian eares will loth to heare / much moze their pens to write: howſoever he  
could not oꝝ n would not be aſhamed: for my owne parte I will not be (as  
hitherto I have not bene) the fiſt to name them publiques / reſting in  
the o Apolt exhoytation / that they are not once to be named, as becometh  
Saints: if he in his answer name them / let him conſider what he ſeareth me  
unto/ and what will follow.

Mr. H. vwould often pretend other cauſes, and keepe the true ſecret.

This is moſt opynary with the P. and that p counterſeat D. St. when  
ſoever they plead for their corruptions/ oꝝ are unwilling to do that / where-  
unto they are exhoyted/ and requested: as appeareth by their cautions: the  
many faces they uſed/ beſoze + mentioned: and their maner in ſundry other  
dealings.

It is noted by the brethren, that ſo far as they ſavv, Mr. H. and Mr. C. might  
be out of peradventures, and vwould be aſſvel known to others, as to them.

I am perſwaded the like of theſe P. and Elders, that by theſe things they  
wilbe diſcovered and known unto others / as they are unto vs: for it is juſt  
with God, vwhen they vvill not hearken, q to diſcover their nakednes, and  
filthines vnto others.

\* Mr. H. and Mr. C. vſed to ſay but not to prove things: and there is added  
in Mr. whitheads anſvver, that they dealt, as though the brethren vvere ſchol-  
lers, and they ſchoolmaſters of Pithagoras rule, that they ſaid, and affirmed  
all things, and confirmed nothing.

This Paſtor and D. St. have to much pꝛactiſed this courſe: their ſarings/  
and their wils muſt be pꝛoofes / and lawes: pra they have bzought this  
people to be ſuch ſchollers, that what they ſay is an error / the people ſo take/  
and learne it / though in former times the Paſtors, and Dan, Studleis, owne  
hands.

h. Xephany  
3. 4. 5.  
in Jer. 7. 4.  
etc. with  
Iſaia 3. 11.  
Iſa. 58. 2. 3.  
\* pag. 159.

\* pag. 50.  
and 50.

n Jer. 3. 3.

\* Eph. 5. 3-4

pag. 159.

p Prob. 26.  
24.

\* pag. 53.

pag. 160.

q Nahum. 3.

5.  
Iſa. 2. 3. 10.  
with Iſa. 3.  
18.

\* pag. 161

and some troubles in the Eng. Chur. at Amsterdam in Q. Eliz. daies, 63  
hands/ before they were corrupted/ have written the contrarie as plainly  
appeareth about the question of chusing Apostates/ so often mentioned:  
and now they seem to delight and glorie therein: so as we may complein  
with Jeremp. & the Prophets prophesie lies / and the Priests beare rule/  
or receive gifts in their hands/ and the people delight therein. What wil  
they then do in the end thereof?

The Magistrates at Frankf. had care when controversies fell out among the  
baniſhed, that they should be sett at peace: a good example. page 161.

If Magistrates/ much more Ministers: if others/ much more our sel-  
ves ought to have this care: but the Pastoz/ Dan. Stridley, and the rest  
have bene so far from this care/ that whē we sought it/ they neglected it/ ad  
despised vs. Yea when the Dutch and French Ministers (at our request)  
offered their help/ and endeavoured many waies/ yet they shifted it of/ and  
would not be drawen thereunto. This is witnessed by testimony of the  
Dutch and French preachers given to the Pastours Father in this be-  
half: which afterward followeth also in this discourse.

M. Horne pleading for the Pastors and elders authority, iudged basely of  
the congregation, as a multitude licentious, and grudging &c.

Now also this Pastoz and D. S. hath pleaded + for their authoritp/ and  
how + basely they accounted of the people/ they may remember/ whē the  
Pastoz vpbaiſed the brethren in general (standing forth) against his wi-  
fes pride/ that they knew not what was mete: and in particular vpbaiſ-  
ed some with the basenes of their callings/ namely M. Adams/ that he  
was but a shipper/ that he was but a servant to them / with whom he  
had lived / and + taunted him with his mariners whiffel. Yea the P.  
and D. St. gibed many of the people that they were country people/ and  
knew not what was mete for citizens to weare: whereas in deepe most  
of them were citizens/ howsoever by this base account they sought to dis-  
courage them: as at length they did in deepe / no man almost daring to  
stand forth faithfully against them: this their boasting and pleading hath  
benee discerned by the dutch preachers/ which if they deny/ let the things  
spoken unto the P. by M. Plancius witnesses/ before + mentioned: yea the  
P. and D. St. have by these and such like meanes so discouraged the peo-  
ple/ that now they do what they list: if Dan. Strid. be on a mans side the  
matter goeth right + though it be crooked: and if he be against a man/  
then it goeth against him though he have right: witness this his dea-  
lings about Anthoni Thatcher / his brother Martin/ M. Castel/ Alra-  
der Carpenter/ and M. Greene/ etc. I name not M. Amworth and M.  
Merrett in these affaires/ because they are no true officers / have benee  
branded with the v reproche of apostasy / and if they were true officers/  
yet are they found to be but cyphers to fill up the number / being set when  
and where the said P. ad D. St. please/ yea they make the as pack w ho?  
ses to carp what they please/ and deive them/as they list.

M. Horne thought much that subscription should be vrged, and yet him-  
self had done the like: yea and afterward (when he fell to be a Prelat) by re-  
port vrged it in bad matters.

The P. now wil not subscribe his name to his deedes/ and yet he hath  
vrged others heretofore: let him take heede that he sal not with M. D.

64 Agreement betwene the trob. in the Eng. Chur. at Frank. in Q.M. daies,  
also etc. Surely such leaders that x binde and laie burthens vpon others,  
and wil not themselves touch the/the Lord rebuketh ad he wil requier it.

Mat. 23.4  
and 24.48.  
49. to 51.  
page. 165.

M. Horne is answered that except the congregatiō be superior to the mi-  
nister, which giveth authority to him, the ministers are Lordes of the congre-  
gation, and not Ministers,

Now/when the Church concluded in your presence/and you promised/  
p1. Tim. 3. that there should be trial of the Pastors wives apparel / whether it be re-  
proud and breaking the rules of the y Apost. or not: the brethren meeting the  
9. 10. next day for this purpose you and D. St. the wilful blasie promise / and  
1. Pet. 3. 3- would not suffer the Church so to procede/pea the brethren sending for it  
4. 5. according to promise/you absolutely denied it / and your wils prevailed:

George  
M. actin.  
Will. Gil.  
M. C. W.  
Ap. etc.  
William  
Adams.

1 Pet. 5. 2. 3  
Iere 5. 31  
Luke 22.  
25. 16 etc.  
1 Ier. 5. 31.  
b Sal. 2. 18.  
3 In pour  
asw. to M.  
Hilbergha/  
and to M.  
Jacob.  
pa. 165.  
with 148.

now whether you or they were superiours / let the Godly wise iudge / pea  
you so vered the brethren/that you made them weare Christopher Dico-  
tions confessing that you so vered them/as he had no comfort / either in  
sleeping/eating/or working in his calling: and besides the compliments of  
10thers) you cannot but remember the speech of a godly brother / who  
openly in the congregation to your faces so threatening and dealing with  
the people answered/that you ought not to be 2 Lords over Gods heri-  
tage: but not withstanding you kept on your course / got your wils / ad did  
as you list/as you also do to this day: so that though you give the church  
the name that it hath the authority/per you in deedes, bear rule/and ha-  
be brought the people to delight therein/as appeareth by their pleading for  
you. If you plead for these things/take heede upon build not the pyrates  
and Piestes authority/which once x you desire to d.

The more M. H. pleaded for his corruptions, and for the corrupt could dis-  
cipline the more their noughtines appeared.

Do not you (brother Francis) forget that which was taught you of  
a child: and I pray you show now in your age that you learned it wel:  
namely/that happy is he who is warned by other mens harmes: for sure  
your evil dealing hath by these things more and more appeared / ad if you  
cease not wil stil so do/ but be you learned (if you be wise) by Mr. Hoynes  
and such like examples.

page 167.  
with 140.  
150. 151.

M. H. and M. C. objected against their brethren (standing forth against their  
corruptions) innovation: seeking the purpose/urging their offences: that they  
did not things with reason / respected not the commodity of the congrega-  
tion: that they did that, which was offensive, and slanderous to good me, and  
reioicing and pleasure to the adversaries: but they fought that, which would  
bring good fruites in Christiā hearts, ad worke consistant quietnes to the Chur.

b Ier. 7. 4. 8  
ad 6. 14. ad  
28. 2. 3. etc.  
e Mar. 5.  
11. 12.

1 Act. 4. and  
17. and 24.  
g Iob. 26.  
24. 25. 26

Here were heaby objections against brethren / which might discourage weak and  
faint hearts: and smooth wordes used for themselves which might seduce simple pec-  
ple: but this hath bene the d. maner in all ages to bring generall and odious accusa-  
tions against rebukers of sins: ad smooth shoves for their corruptions/as appeareth  
not onely by the stories of the e. Prophets and Apostles but by sundry other histo-  
ries/Acts and monuments written in diuers languages.

In these daies me cease not to do the like/both enemies without/ and  
enemies within the Church: and this D. and D. St. the g. malicious are  
not behinde the rest/as appeareth by their dealings already/ pea the sum-  
mary times used the same objections/ and almost the same wordes/ and the  
like 3

and some troubles in the Eng. Chur. at Amsterdam in Q. Eliz. daies. 65

like I looke for in the answer/which not onely the P. but D. St. ad Stā.  
Mercur have boasted of: wherein let me desire this of the/that every one  
that cometh to h offer their shryne to their corruption wil set their name  
thereby/that so I may know which is the P. which his wives: which D.  
St. which M. Answ. and which Stan. Mercur: for he also boasted that  
he would answer. And as I desire it of these named/so I desire it of all the  
rest who have so much boasted of their answer to our complaint/ and de-  
fense. In the meane time I wil here set down the byethzens compleint  
and defence against M. Hoynes objections.

That in deede M. H. was the disquieter of the congregation: that he  
and M. C. sought the sole authority and the purse, and their pleasures to  
be holden for lawes: that they would either establish tyranny, or leave no  
common wealth in the congregation: that they vrged others with offen-  
ces, ad committed wickednes themselves: that themselves gave in deede  
occasion of offence and slander to good men, and of high reioicing and  
pleasure to their adversaries, and Gods enemies: that they would not be  
admonished of any thing: they would not have things amended: they  
would not be comoned withall in any case: they wolde forsake the flock:  
they moved others to the like by their example, and drew the after the,  
as if the congregation could not stand without them: that by their deal-  
ings they made the dissensions known not onely in the cities where they  
lived, but in others, yea thorow Europe: they laide the blame vpo others  
and plaid the prancks theselves: they laid their owne faults vpo others,  
and would burthē others with the infamy, which themselves had stirred  
vp: and that therefore, if now they should cry out, that olde matters were  
by this meanes rehearsed, themselves should have abstained from pro-  
voking them therevnto. This is the summe of their answer.

The very same/and many more things may we truly say in our defence/that in deede  
the Pastors M. Fran. Johnson and Dan. Studly were the disquieters of the congre-  
gation: that the pride of the Pastors Wife was the ground and cause of all the  
trouble: that the Pastor deceived M. Sertel Dan. Studly M. Leigh/ and others:  
afterward the other Elders and lastly the whole congregation by his learning/ and  
surltyn in the pleading covering and daubing bp of his wifes pride: in extolling and  
boasting of her wisdom modesty and cariage/ himselfe poore man having bene be-  
fore blinded/ bewitched and besotted with the sleightes of the subtile proud womā/  
wherewith shee stole the poore mans heart away: that he and D. St. not onely sought  
(as M. Hume and Chamb. did) to have sole authority but also got it: that their plea-  
sures must be for lawes/ and so now it is: for when it pleased them that the Apo-  
stles should be chosen/ then were they not: and when it pleased them that they should:  
then were they chosen: that also they (like M. H. and M. C.) would (howsoever they  
pretended otherwise) establish a tyranny/ or leave the congregation map wel be gather-  
ed by the Pastors and Dan. Stud. much beging ad labouring to be freed from their  
offices both at London and here at Amsterdam: yea the Pastor breaking out in  
plaine wordes/ when the congregation withstood his Wifes pride/ that he  
wolde be gone if shee might not weare the apparell: then (with Master Hoynes/

h. 14. 3.  
with Isag.  
43. 23. 24.  
and 44. 11.  
12. 13. etc.  
Jer. 10. 3. 4.  
8. 9.

pa. 167. ad  
168.

\* The pu-  
blisher no-  
ted upon  
the margitt  
that then  
he hoped it  
might now  
bespied a-  
gain with  
out of-  
fence/ all  
things wel  
weighed.  
§ 120. 13. 10  
and 21. 14.



and M. C.) brge the reprobbers of them and their corruptions with offe-  
res/ and theselues comunit wickednes/as is euident by D. St. kwattonnes  
with his wifes daughter/and the Pastor by his shifts/and cunning dea-  
ling strengthning him therein: they giue occasion of offence to al good me/  
and cause of lamentation to them that love or affect the truth: they str  
by pleasure/and reioicing to Gods ad our enemies: wil not the Lord re-  
quie these things at their hands: yes m assuredly: They wil not be admo-  
nished: they wil not amend: they haue drawen the congregation to their  
bought/making themselves the figures of number/and the congregation  
ciphers to make up what reckoning they list: by their excommunicatiōs  
they haue made things knowne vnto all within/ and without: they raise  
by the insamp/ and lap it vpon others: they pbooke vs to defence/ and pet  
ber that we declare the truth of things: they neither regard reason/natu-  
re/reformed Churches/nor Gods n Worde/when they make against the/  
and pet they wilbe accounted the onely o people rightly reformed: they do  
iniury/and persecute their bzethen: yet wil they cover all vnder the name  
of the Church: so that then do not onely agree with M. H. ad M. C. in their  
evils/ but they are in many things far worse/ pea I thinke it is harde to  
finde twoo (professing religion) sutteller / and craftier to rober and daub  
by sins/ to stribe to make right wrong/ and wrong right/ p evil good/ and  
good evil/ then this Pastor M. F. J. and this elder D. Stud. so evilly  
haue they profited in going forward in the religion / which they frame to  
professe/ and in coming back to banish/ and wordly wickednes/ which  
they once seemed to haue forsaken. Surely the Lord who hath thus far  
discovered them/ q wil one dap fully finde them out/ and repay them their  
dealings to their faces/ if they repent not.

n Jer. 6. 10.  
o Mic. 3. 11  
Jerem. 7.  
Isa. 58. 2.  
and 59. 2. 3.  
4. etc.  
p Is. 5. 10

q Hose. 5. 4. 5  
Is. 66. 5. 6

page. 169.  
v. 59. 5. 6  
f Jer. 7. 4  
e Exod. 32.  
32. 23.  
d Sam. 15.  
35. 21  
b Jer. 17. 9.  
10.  
page. 179.  
with 149.

M. H. and M. C. were charged with vauntings ad braggings of multitude. ad  
that not onely in the presence of the brethren, but of the magistrate,  
We this Pastor and D. Stud. any other/ surely as like / as if they had  
beene of one hatchery. for they not onely to their bzethren/ ad others/ but  
to the dutch ppeachers can vaunt of multitude/ and that the Church/ and  
people haue done it. Such shifts to lap the burthen by on the c people they  
want not: but the v Lord seeth.

Though the brethren hewed the things they did to be according to Gods  
worde, reaso, yea the things/ which theselues once stooode for/ yet M. H. would  
not yeelde/ but would shiftie of one way or other ad pretend one answer, or  
other.

Wp ad downe M. F. J. for though never so manifest prooffe be brought out  
of Gods worde/ pea his owne handwriting when he was sincere: yet he  
hath not onely ordinarie shifts/ sleights/ deyses/ and counterfeit answers  
to put them off/ but also suttel questions to dzybe from the matter / if it be  
possible: witness this his cautiōs/ which are nothing else but (ifs) ad ques-  
tions/ as the reader afterwarde in the discourse may see: so w wise is he to  
deceyve his owne soule by suttel reasoning.

w. jam. 1. 22  
e. Jer. 4. 22  
p. 174  
175.

It is complained in the discourse of the trobles at Frankf. that it was to be  
feared the cotroversy which had continued six moneths much hindered ad  
hurt the people / in holding back the benevolence of good people from the.

What

What is now to be feared then of this controuersy / which hath continued aboue 8. yeares? and in deede this controuersy about the Pastors wives pride / and his pleading for the same hath much hindered the truth / and people: men who were wont to send help to the Church plainly refusing to do it any moze / after that they heard there was such x pleading for pride and excommunicating of the standers forth against it. Thus hath the P. done / and thus (besides the evil example he and his wife have given / whereby other wemen among them have maintained ad covered their pride) hath he holpe the people: but let him ad the know that y God hateth pride / and let them reade what the z Prophet hath left written against such daughters of Zion.

The brethre vvaited the amendment of M. H. M. C. ad the rest, which beco. neth Christians, they bare with patience, and would have covered their dealings: but they proved the more malicious, worse, and worse: seeing they would not be as they ought to be, they held it their duety to disclose them, that they might be knowne to be such as they were.

What writings for the amendment of this Pastor / M. F. J. Dan. Stud. and the rest: what seeking of their repentance: What bearing with patience of injuries both secret / and open: what means to have agreement and peace have bene used / many know / and our actions declare / which we would not relate / least me should think we a praise or boast our selves / but they soze vs thereto: and now seeing neither by vs nor by any means we ca vse / no not by the reformed Chur. they will be reclaimed to be such as they ought / they or any other man not be offended / that they are disclosed to be such / as in deede they are: which a long time we have sought and still seeke to hide, but they will have it break forth / and their festered sores wil not be healed but by serious and unfeined repentance.

M. H. was so wilfull and peevis h, that he would not yeelde to very lawfull things.

Moze wilful then this Pastor / and moze peevis h then Dan. Stud. I think he could not be: for though the very Scriptures and their owne writings were brought to persuade the to practise the sincerety they had professed / yet they would not: pea G. J. must come to be of their iudgment in alledging Jer. 3. 3. or else he must be excommunicated / so peevis h / ad c cruel are they.

M. Chambers would cary himself demurely, and pretend the good of the Church, when he used badd and crafty dealing.

M. Studley far passeth this man / for he can not onely demure and set a colour vpon his ill dealing in controuersies / and matters of mony / but euen his vngodly behaviour to his wife / and his vnnaturalnes to his owne childzen can he so smooth over / as he sedureth the people / so smooth he a countenance / so d counterfeit wordes / and so scraped a tongue ra he vse / but the p. vber be exhorteth vs not to beleve such.

M. Chambers would not be brought to give account for laying sorth of the Churches stocke.

M. Bowman the deacon would also be hardy drawn hereunto / and

1 Hof. 7. 10.  
1 Elthab.  
Moze  
Rose  
Eles  
Judith  
holder / ad  
others.

p 120. 8. 13.  
3 Isa. 3. 16.  
to 20. etc.

page 175.  
176.

1 See the  
preface to  
M. Fran.  
Johns. pa.  
4. 5. etc.

a 2. Cor. 3. 3.  
and 5. 2.  
with 11. 16  
17. etc.

bh of 5. 13.  
15. and 6. 1.  
2. 3. and 14.  
2. 3. 4. etc.

with jer. 3.  
21. 22.

page 177.

c Ezr. 34. 4  
page 177.  
178.

1 When the  
brethre of  
suffered to

maintaine  
the in his  
house / yet  
would he  
not kepe  
them there  
but left the  
at others  
mens feet.

d p 120. 24  
1 Dec. 25.

page 178.

John

f. 4. lin. 27.

John Nicholas that dissembler ad vnfaithfull m<sup>a</sup> perverting the scriptu-  
 ture long tooke his brother in lawes parte therein / with some others;  
 pea now it is so disposed/that the P. D. St. with the other Elders (who  
 haue bene Apostates) and deacons of their (howsoever the Church haue  
 the name of) choise and making make the account among theselvcs: and  
 if any man demaund to see it/they haue one shift oz other to put it of / as  
 that it is not ozderly asked/oz that if the whole Church aske it / it may  
 see it/they knowing that they haue allwaies some flatterers and claw-  
 backs redb/which will onely consent/agree / and do as they please/and so  
 they can shift it/that all the b<sup>r</sup>ethzen demaund it not. Wicnes these / M.  
 Bowman's refusal to give account/being by M. Slade (who had bene  
 and then stil was an elder) put in munde/as if he had not bene faithfull:  
 whereupon some requested/and urged Mr. Bowman if he were clear to  
 shew his accounts/and clear himself/but he would not:ad it was shifted  
 of as befoze is mentioned. So as he giveth great cause to iudge that he  
 was not faithfull: for g faithfull men wil not refuse to let their deedes come  
 to light privately oz publicly/to one oz to many b<sup>r</sup>ethzen / as occasion  
 and neede requirerth/pea they wil rather offer it h<sup>u</sup>ndemanded.

It was found that the strivings for ceremonies was the continuance of grud-  
 ges, and pleading for corruptions the encreaseing of contentions.

The very same have we found that the pleading for pride hath caused  
 and continued the i<sup>n</sup> contentio and the striving for Apostates encreased the  
 hatred k and grudge/ which seeing it hath bene so in former ages/we must  
 not be discouraged/but l be faithfull til we overcome.

There is complaint of the misery of the time, being so come to passe,  
 that if any should but with a godly grief bewaile the imperfections that  
 remained, and crave for redrelle, they were not onely reviled and taunted  
 scoffed at and termed by the se odious names of precisian, puritain, con-  
 tentious, seditious, rebell, traitor, and what not: but also if he came once  
 in pressee of the Bishops, and subscribed not to whatsoever they would,  
 then if he had living to be deprived, or whether he had living, or not,  
 were he learned, or vnlearned, were he man or woman, halte or blinde  
 to prison he must, without all redemption.

These in deepe and such like haue bene and are the arguments' weapons/and arro-  
 wes used by abusers in all ages. ad what wonder is it to finde these in false Chur-  
 ches at B<sup>r</sup>elates hands when they are found in true Churches at p<sup>r</sup> and b<sup>r</sup>ethzens  
 hands? for as touching scoffings taunts and rebilings these spared not / as by their  
 odious termes: befoze related appeareth: and touching casting into prisons they do  
 it not for want of wil / but for lacke of power as g is noted. Wel we must be comforted/  
 psal. 125. 3. ad l with our patience possesse our soules we are not better the our predecesso<sup>r</sup>s/ also the  
 rod of the wicked shal not rest upon the righteous.

The publisher in sinuareth that turne co<sup>r</sup>tes, ch<sup>a</sup>gers according to the time,  
 subscribers etc. were in some places thought to be meete me<sup>t</sup> for the ministry.

Do not this P. D. St. and the rest account turne coates/ changers/ and  
 Apostates/ such as wil subscribe to what they please meete for the mini-  
 ster? what else witnesseth the holding of D. Am<sup>s</sup> in office of teacher/ ad  
 choosing Stan. Mercer into office of elder/ both of them bearing the re-  
 p<sup>r</sup>och of m Apostasy?

Godly

p John. 3.  
20. 21.p 1. Sam.  
11. 3. 5.

p page 194.

and 195.

p 191. 13. 10.

h 4 nos 5.

10.

p 20. 8.

l Re. 2. ad 3

page 194.

and 195.

+ Page 56

+ pa. 3. 31.

l Lu. 21. 19

m at. 5. 11. 12

p sal. 125. 3.

with 76. 10.

page 195.

m Ent. 44

33.

Godly preachers who hazarded their lives against rebels, were yet for standing forth against ceremonies accounted rebels, and reviled as traitours ad seditions, as there at large is recorded, which I pray the reader to search, marke, ad well consider. p. 195. ad 196. and 197.

In like sort men/who have hazarded all they had/pea their n lives for sincerity of the Gospel against false worship and the remnants of idolatry/when they afterward also witnessed and stood forth against the P. elders and Churches corruptions/were by the P. D. St. and the rest accounted contentious persons. scismatickes/ etc. and excommunicated as such persons: pea they are more hated of them/then the most evil doer that ever they proceeded against. So evilly agree stribers for corruptions in true Churches with the stribers for ceremonies in false Churches. n Act. 15. 26. Rev. 12. 11. 02. Th. 1. 9. p. 190. 5. 10

By publishing the discourse of the troubles at Frankf. the odious reportes, and heinous accusations of M. Horne and his partakers were discovered, and the brethren in some measure cleared. page 197.

In like manner the publishing of this discourse we hope will cleare vs among all godly wise men from the unchristian slanders given out abroad against vs by this P. M. F. John. D. St. and our brethren/who do not onely reproche vs with ordinary reproches / but shame not to repute that we have for sake the cause. And the q why suffer we yet persecution? q Gal. 5. 11 page 197.

The publisher thereof sheweth also, that by the discourse it may be seene where, how, and by whom the countroversy began, by whome it was continued, who on the suffering side, who rediest to forgive and forget that godly peace and concord might be had. r. 1. thess. 5. 21. with Ezo. 23. 2.

By this discours let the godly rtp the like / iudg according to Gods worde/and holde that which is good/not following a multitude to overthrow the truth.

If any mā (saith he) be offended, let him weigh wel, that he be iustly offended: 2. if any obiect that some things might have beene kept secret (the contentions being among brethren) to the end the common adversary should not have cause to triumphe, let this satisfy him, that the common adversary cannot more triumph, then he doth. Againe, the cruelty of Cain to Abel, of Ismael to Isaac, of Esau to Iacob, of the Patriarkes to their brother Ioseph, the hoate contention betwene Paul and Barnabas, and Paul and Peter etc. all these being knowne to the world, have turned notwithstanding to the great glory of God, as his assured hope was that even this discourse would also in the end. page 197. and 198.

The same also desier we of the like takers of offense/pea if any further obiect that these be smal things and trifles/let him weigh their sin/that be ge mento peeble to them herein/ or else wil excommunicate them/also (thogh that corruption do now so swarme/that al mē almost rather seke to persuade the godly to peeble or bear corruptions/ the theselves to help or encourage the to stand forth against them/or to behozt the stribers for them from their stiffness therein/yet let him weigh as in Gods presence whose f. Isa. 66. 5. r. 1. kin. 22. 13. Jer. 18. 24. 25. 26. Jer. 6. 10. 12. 13.

h. 1. kin. 12.  
14. heb. 6.  
ii. gal. 2. 5.  
Luke 10.  
10.  
† Basilicon  
dor. p. 19

whose duety it is to peele / the v. striver against / oꝝ the striver for corrup-  
tion: remembering that Christ saith. w. he that is faithfull in the least / he  
is also faithfull in much: and he that is uniuert in the least / is uniuert also in  
much / etc. Let me also put him in mind of the Kingdome and godly saying of  
our gracious King. In any thing that is expressly commaunded / oꝝ pro-  
hibited in Gods Word cannot any man be over precise / even in the least  
thing / counting every sinne not according to the light estimatio and com-  
mon vse of it in the worlde / but as the booke of God counteth of it. Accor-  
ding to which counsel God give him and all of vs his subiects to walke /  
and then in the end shall we finde that most true / which Christ taught in  
one of his first sermons / that whosoever shall observe and teach (not onely  
the greatest / but even) the x. least commaundements / he shall be called great  
in the kingdome of heauen : and for this let all vpright hearted subiects  
alwaies y pray.

3 mat. 5. 19.  
p. 1. Tim. 2.  
3. 2. 3. 4.

page 198.

He kept many things by him in secret many yeares , which witnessed his  
vnwillingnes to publish hear length in the midst of great striving , and strug-  
ling with him selfe what to do he could not by any meanes be resolved , or  
see iust cause, why he should any longer conceal them.

4 Preface  
and expo-  
sition to  
M. Fran.  
Johns. pa.  
5. 6. 7. etc.

How many yeares we have concealed things / and kept the by vs : also  
how many meanes we have vsed these many yeares to have a quiet ed / ad  
godly sound peace : as likewise how now we are forced to publish these  
things to the view of all / that which is w.rittento M. Fran. Johnson  
the Pastor declareth.

page 198.

He witnesseth his indifferency in penning the story, except it be for that in  
very deede he sought rather how to cover many things, then to lay the wide  
open to the worlde.

5 See here  
of in the  
preface to  
M. Fran.  
Johns. pa.  
7. and 8.  
\* Of this  
see also pa.  
62.

What these things were I know not: onely this I have I heard / that pride was one  
roote of these contentions / and trouble some tragedie: as it I hartly denie boch of that in  
M. Wottones time at Middleburgh / and of these in our time here at Amsterdam.

As the publisher would not lay open many things / so neither will we / if  
we be not further forced / and see warrant for the same. pea our aduersa-  
ries know / that when G. J. named not some things in his writings / the  
selves \* named the / and so discovering their owne nakednes forced him to  
rebuke them / and call them to repentance: pea so far was he from naming  
some things even in secret to the Pastor: that in 7. oꝝ 8. yeares he would  
not name them / though the Pastor continually urged / and vered him to  
make him name them / but never could get his purpose. And this I hope  
to men of any iudgment may witness mine vnwillingnes to have had such  
things named. ad my willingness to have had the buried in silence. which

3 Ephes. 5. 3

ought among Christians not once to be named. At length the Father  
of M. F. J. and G. J. being come over and vsing many meanes to bring  
his sonnes to agreement: G. J. in love and quietnes told M. F. J. that he  
should now see hee had not surmised things (as alwaies he charged him /  
thinking thereby to dyve him to name particulars) for he would name  
vnto him the things in particular betwene them two alone / which he had  
so many yeares urged him vnto but he stil kept silent for sundry causes:  
desiring him wel to weigh them / and to keepe them to himselfe / if he plea-  
sed / ad so he named the in to him / which he also did hoping that he would  
thereby



heretby be the willinge to come to agrement/ that all such things might be buried/ and forgotten/ ad desiring/ as the Prophet speaketh / that if it were possible he might consider it. For the time it seemed much to move him/ but wrought not thorowly with him / being hindered by Dan. Stedley, to who they being related/ he so stirred by the Pastor, that very shoate wordes passed on both sides/ and as before he had raised contentions betweene brethren, so now he sett division betweene Father and Sonne, whom how God hutech and abhorreth the scripture declareth, and this his dealing being evill/ commaundeth to abhorre it.

The publisher of those troubles opposeth to al offences, that might arise, the great profit that might come to Gods Church and posterity, who being taught by other mens harmes (if they be happy) will learne to beware, the hope whereof had greater force to push his pen forward to the finishing thereof, then the displeasures of certaine (arising so far as he saw of no ground) could be to withdraw him from the same, beseeching Almighty God to strengthen him with his holy spirit, that what troubles or trials soever should by the Lodes good providence happen to him thereby, he would vouchsafe to give him a contented minde, quietly ad with patience to beare it, protesting that in writing the discourse he had respect to Gods glory, the defence of his sacred truth, and the clearing of the slandered, and not that he sought the hurt, hinderanc, or discredit of any man,

The same ad many moe things may be wisly ad truly sett against the offences and objections which may arise upon the publishing of this discourse/ but our brethren are come so to d measure others by themselves, that though we speak faithfully/ protest sincerely/ ad shew unfeinedly love/ yet they pervert all things/ take them in evill parte/ and iudge the to be done in baine gloyp/ flattery/ hypocrisp/ dissembling/ or such like/ in so much as they make all men (who know them) unwilling to deale with them/ many afraide/ and very few/ scant one of an hundred that dare stand forth thorowly against their corruptiōs/ so many waies have they to catch ad carve in their reasonings and dealings with me/ as also to vex, and persecute their poore brethren, over whom they have authority when they will not winke at their corruptions / but rebuke and stand forth faithfully against them: but with the same publisher we desire the Lord to give to vs faith, hope and love the onely sure rocks and bulwarkes against all enemies/ ad to give vs to strive ad i holde fast till we overcome, so know we that all things shall worke together for the best vnto them that love God, and are called of his purpose thorow Iesus Christ, God blessed, and to be obied for ever and ever, amen, Amen.

Thus have I according to my ability & set downe the agreement betweene those and these troubles, noting in the margent the pages of the troubles at Frankford, whereby the reader may quickly finde any point, which he desireth further to see, and consider of, ad though many moe agrements might be gathered, yet these I trust may suffice to shew how

a Epi. 12.3

b p. 10. 6  
16. 19  
c Rom. 12. 9  
pag. 198  
and 199

d 2. Co. 10. 12.

e Rom. 1. 29

f Rebel. 3. 4

g Isai. 66. 5  
mar. 24. 48  
49. with  
Eze. 13. 12  
and 34. 4  
h 1. Cor. 13  
13

i Rebel. 2. 24. 25. 26  
Rom. 8. 28  
& mar. 25. 15

72 Agreemēts betwene the troubles in the Eng. Chur. at Franc. in Q. M. daies  
 those and these Pastor, and elders agree in matter, both of them striving  
 for corruption: and in maner, both of them seeking by suttelties, shifts,  
 authority, craft, and sundry pretences to obreine their purposes: as also  
 to declare that brethren ought to be faithfull agaiſt corruptions in who-  
 soever. And I now lesse wonder that the pastor refused to see, and Dan.  
 Studly scoffed, when G. I. offered them the booke, vvherein they might  
 see their dealings, because in deede they so iump in the same steps toge-  
 ther, and that the booke laieth them, and their dealings so open, as I con-  
 fes I am not able: neither can I vvrite such an apology for my selfe, as  
 that booke hath ministred, so that I praise .I. God for the publishe his  
 labours, and I for my parte finde that good thereby, vvwhich he hoped, and  
 vvished posterity would and might finde. The m Lord stirre vp many, and  
 thrust forth such publishers, labourers, and defenders of the truth into his  
 harvest vvho may seeke the good of the age present, and of posterity.

12. 29. 1. 11  
 and 4. 15  
 in Matt. 9  
 38.

Yea as by observing the agreements I have found help, so also by the  
 differēces, vvwhich I observe betwene them (among other observations)  
 I finde, that as the times grow in age, so mē grow n vvorse in craft, deceit,  
 suttelty, and violence, so as we have much neede in these last daies con-  
 tinually to pray vvith the o Apostles. LORD ENCREASE OVR  
 FAITH,

in Matt. 24  
 12. 24  
 o Luk. 17. 5

Some of vvwhich differences (as of the agreements) I thinke it conve-  
 nient to set downe also (as for sundry other respects, so like vvile) because  
 by differences, and varieties, things are (as by other arguments) proved  
 and witnessed, cleared, and manifested.

DIFFERENCES

**DIFFERENCES BETWEENE THE PASTOR, ELDERS, AND**  
 people in the troubles at Fränkford in Q. Maries daies, and the pastor,  
 elders, and people in the troubles at Amsterdam in Q. Eliza-  
 beths daies,

**They at Frankford were content to take counsel / use the help of the** Ministers, and to follow the French Churches in good things. pa. 5. ad 6.

These at Amsterdam have not taken counsel, or vsed the help of the dutch and French Churches here reformed, neither vwill they follow the or their counsel to this day. When the pastor at his first comming to Amsterdam vvas requested to go to the dutch preachers, to vse meanes that they might vwalk in agreement together so \* far as they vvere come, he vwould not; but after vvard vwhen controversies arose about M. Slade, then he, Dan. Studly, and others were redy inough to go, and by reporte caried themselves so captiously, and Lordlike, as they rather hindered, then furthered the truth, and to this day will they not shevv any tokens of true humility, but (in smooth + ad counterfeit vvordes, as if they were vwillig to yeeld to Gods vvorde, vvill) cary things as they please, and regarde neither brethren, nor reformed Churches, if they yeelde not to them, and agree not vvith them in all pointes, vvhatsoever they please. The s Apostle vvas more lowly and more meeke, he also hath left vs this rule, \* Let vs so many as be perfect, be thus minded, and if ye be other-vvise minded, God shall even reveile the same vnto you, Nevertheles, in that vvherevnto vve are come, let vs procede by one rule, that vve may minde one thing.

**Theire care was / that a forme of discipline, and orders might be sett** downe in wrytting/ that al men might see/hear/ reade/and know their duties.

This care vvas never heard to be in this pastor, elders, or people, and if any mā speake hereof, he is referred generally to the vvorde of God, and so to the pastors, elders, and brethrens iudgment: vvich (I confes) though I have heretofore much vvondered at, that no certaine description of orders was gathered forth of Gods Worde, and sett dovne in vvriting for all to knowv, but still all referred as before is said, yet novv I cease to marvel, because thorovv much, and long experience in dealing about these controversies vvith the Pastor, and Dan. Studley I have found them so to say, and vsay, to doe, and vndoe, as it may be one of their Pollicies is, to keepe their people from having any certaine orders sett dovne in vvriting, and to refer them generally to the vvorde, etc. Because they may so the more easily, and at their pleasure lead them as they list, interpreting the

\* Phil. 3.15  
16  
Ro. 14. 4.3

As appea-  
reth by the  
subscription  
to the cau-  
tions.

Acts. 21. 18  
etc.

Gal. 2. 1  
to 10.

\* Phil. 3. 15  
16.

page 6,7  
with 111  
111. &c.

1. 1. 14  
32. 33.  
1. 2. pa. 1. 16  
\* This is  
witnessed  
by their  
owne hab-  
writings.

the scriptures as they please. and will † submitt themselves to none  
† wresting it after their affections, and making it like a bell to sound, as  
they interpret and imagine: \* first it sounded, and made against choise  
of such into Ecclesiasticall office, as had fallen from the true service of  
God to idolatrous worship; now they imagine, and interpret it to sound  
for the choise of such: and they cover these contrarieties by subtil  
shifts, and cunning wordes: as, we take it so for the time: it is so, so far  
as we now see: may it not be so interpreted? such, and such cautions are  
to be considered with other such like shifts, which the pastor now and  
then vseth in his writings, and dealings, thereby keeping a starting hole,  
to fly out another way, if he please, and so ‡ maketh he marchandise of  
the worde to serve their turnes, and clokes to cover their deceitful deal-  
ing; and have no speciall and certaine orders sett downe in writing  
which all men might see, and read.

3. 1. Cor. 1.  
17 and 4. 2.

There was agreemēt among the / that the matter should be decided  
by learned men.

Pa. 37. 40.

† This is  
witnessed  
by the testi-  
mony of  
the dutch  
preachers  
gibe to the  
pastors  
father.  
‡ Page 48

These differ far from them here in, they will not consent herevnto,  
they will not be † persuaded, or intreated to let the reformed Churches  
heare, try, iudg, and end the controversy betwene them and vs.

‡ They received the purest order sometime / though they had before la-  
boured for the contrary / and though they were inconsistent.

‡ Page 48

† A copie  
hereof was  
set ad shew-  
ed to Dan.  
Stud. but  
(according  
to his olde  
moone) he  
shifted it  
off / and still  
continueth  
in his evil.  
† Page 60,  
119.

These (labouring for the corrupt order in choise of officers, and being  
hindered) received not the purest order, but craftely staid and deferred  
the choise for that time; and afterward, when they saw their opportuni-  
ty, and had wrought things to their pleasure, propounded againe the  
choise of officers, and then got their will, and chose Stan. Mercer to be  
elder, a man noted with the reproche of apostasie, and whose name they  
had rased forth (in former time of their sincerity) from among them,  
who were nominated for offices, because he had declined frō the truth,  
and so committed apostasy, as by Dan. Studle is owne † had writing (which  
I yet have by me) appeareth.

† They had care for learning / disputation / poore students / prophesie / tra-  
slating of bookes / having a library etc.

These have littel or no care at al for learning the exercise of prophe-  
cy is quenched among them: touching a library they are so far frō fur-  
thering that worke, that if some one have any store of bookes, one or  
other envieth him, one or other counselleth him to sell them, yea whē  
students (which have beene but few) come, littel regard is had, and Dan.  
Stud. (often the author, and vsually the setter forward of evil in that  
congregation) findeth one fault, one exception, one quarrel, or other  
against them; whereby they are either discouraged, driven to leave their  
studying,

studying, to betake themselves to handy \* trades, or to go againe to England, yea some hath the Pastor and he got to be excommunicated, and none vwill he agree withal, except they be as Henry Ainsworth that \* manpleaser, who will say as he saith, do as he doth, and béd at his beck: if they once contradict him, and be constāt, then setteth he all his craft and pollicies on vvorke, and either by his owne, or the pastors meanes he workerth the out. These things are witnessed not onely by his dealings about M. Cl. and M. Sm. vwhen he was in prison (which if he deny, I can declare by particular writings betweene him and the pastor) but also about G. I. M. Cr. M. Sl. and about M. Gr. so as I have tolde him to his face, that he cannot endure students or learning, because it contrarieth, and discovereth his craft and fustelty, and he desiering sole authority, therefore disgraceth the opposers against him, first in secret carping at the, finding fault, and stirring vp the pastors affections against them, then by littel, and littel bringing his purpose to passe, so as (if he can) he will not suffer students long to remaine, and continue their studies among them,

They at Frankford were often presented in their Pollicies.

Page 60.

These vvere seldome prevented, which \* maketh them so proud, wilful, violent and headstrong, that they regard not any, no not reformed Churches, still boasting that they vwill answer all mē: but let the know, that though the Lord defer, yet if they repent not \* he vwill at length (as already in part he hath) catch them in their owne craftines, call them to reckoning, bring their owne waies vpon their owne pates, and fully recompente them all their vnchristian pollicies, and dealings.

\* Psa. 50. 21  
Ista. 57. 15

\* They could not bē at the Church to their bent / but stil the brethren abode faithful got things amended / and suffered not the heady pastor M. Horne, or the demure and craftie M. Chambers to prevaile,

\* 1. Corin. 3  
19. 20.

These quickly within a year or two \* deceived and seduced the people, drew them to their boughts, and now do what they list, so as in deede it is to be iudged that vve may truly say vnto them: Howsoever \* they have a name that they live, yet they are dead.

\* Psa. 50. 12  
Ista. 8. 12. 13

\* It seemeth that M. Horne was ashamed to be both partyp/ accusers / and iudges in his owne case / and therefore would not answer directly.

\* Ista. 57. 13  
13. ad 66. 6

Herein this Pastor and Dan. Stud. differed from him, for though for a time they vwould not, yet at length in their heate, and rage they vvere not ashamed to confesse that they were G. I. his accusers, and yet sat as iudges in their own case: So was their \* malice discovered in the congregation, and so began \* their headines to appeare, vwhen (being parties and accusers) they vwould also be iudges.

\* Eze. 10. 43  
and 22. 31

There the Pastor threatned sharply to use Ecclesiasticall discipline against M. Ashley, M. Hailes, and the rest / but he was prevented by the Brethren,

\* Pa. 64. 65  
66. 67.

\* Ista. 6. 19  
Ista. 5. 31

and 50. 6  
Ista. 3. 5

2. tim. 3. 1  
\* Rebd. 3. 1

\* Page 64.

\* pjo. 26. 26  
\* Ista. 10. 2

and 23. 2  
\* Eze. 34. 21

Pa. 64. 66.



76 Differences betwene the troubles in the Eng. Chur, at Fræc, in Q. M. daies, thren, and his hornes were cutt short.

This pastor also threatned in the matter about his wifes pride, and behaviour, that he would be no longer pastor, or his brother should be excommunicated: and therein he exceeded Maister Horne, for the people not keeping in, nor cutting his <sup>†</sup> Hornes, but suffering him to push his brother therewith, he proceeded on, and having often pushed, at length breaking the bounds, became raging, thrust vvith side and shoulder, and vvhen none vvould pronounce the sentence of excommunication against G. I. being present, and shevvving them by GODS Worde, that they could not in good conscience do it: yea vvhen they had striven about an houre, vvho should do it, and none would, then he (I say) in his fury and rage vexing, stood vp, and said, he would pronounce it, and so he did: vvhereby he became (as he had beene party, accuser and iudg, so) also pronouncer and executioner of the sentence in his vvifes and his own case. Yea having thus got his vvill, and broken the limits of modesty, and godlines towards his brother, he became now also more egregiously impudent, namely in his owne case to sit in judgment, to give consent, and to heare his owne Father excommunicated about the se things, he having come to seeke and make peace betweene him and his brother: Yea he boasteth in writing, that he wil iustify the excommunicating of his Father: so that he is not onely so ill and vvorse then M. Horne, but let the godly wife iudg, if he be not so ill, yea vvorse then Balam in some respects, as liuing in the time \* of the Gospel, being a pastor of the congregation, a Sonne, & yea a sonne that had continually from his youth vp, received portions from his Father for the good of soule and body, sparing no cost, no labour, no paines, that might do him good, were he in prosperity, or were he in trouble: So that thus to recompense his Father verifieth the wordes of the <sup>†</sup> Apostle that in the last daies shall come perilous times, wherein men shall be without natural affection, having a shew of godlines, but have denied the power therof: and therefore exhorteth the godly to turne away from su. h,

The letters which M. Hales wrote ad preferred to the Church were openly read: he was cleared / ad having vsed meanes to make peace / was found to be vniustly accused of schisme by M. Horne.

This Pastor, Elders, or people, will not suffer any letters or writings to be read openly, but what they please: they would not openly reade the first writings, which G. I. delivered to the Church: further the Church laying it vpon G. I. to answer in writing vnto the accusations brought against him, ad he doing it and delivering it to the Church, yet could he neuer obtaine to have it all publicquely read, but the pastor ad Dā, Stud.

read

† E. 34. 21

\* Heb. 2. 2. 3

12. 25

E. 34. 2.

3. 21.

† Deut. 27.

16.

Leb. 20. 9

† 2. Tim. 2.

1. 3. 5

page 69.

and some troubles in the Eng. Chur. at Amsterdam in Q. Eliz. daies. 77  
 read what they pleased; yea though William Asplin and others much re-  
 quested to have it opely read, yet would they not, Reasons also writtē why  
 in such contentiō he could not ioine with thē in the seale of the cove-  
 nant he gave, but they would not reede thē openly: moreover giving thē  
 reasons why he could not yeelde vnto thē as they would force him, they  
 would not receive but reiected: whē a letter and note was sent to the  
 Church by M. H. offering to prove before the Church or the Magistrate  
 Dan, Stud wanton behaviour with his wifes daughter, they would not  
 receive, much lesse reede it, pretending it was not their order, and that it  
 was from one without: and yet if letters be sent with mony, or any other  
 letters that please them, those they will openly reade, etc. Also when the  
 Pastors Father was here, G. I. his letter being come to light, which the  
 Pastor said was so abhominable (and whereby he, and Dan. Stud. most  
 perswaded the congregation to excommunicate his brother) G. I. sent  
 the copy thereof vnto them and the congregation, (as he had promised  
 he would, if ever it came to his hands, that so the truth of things might  
 be knowne) desiring that it might be openly read in the congregation,  
 but the Pastour, and Dan, Stud. would not yeeld, though the Pastors Fa-  
 ther also desired the same: and the true cause of their refusall in my  
 judgment was, because (as I am perswaded) the letter in all mens iudg-  
 ments (that are not partiall or prejudicial) will cleare me, and declare M.  
 Fran. Iohnson, the Pastor my brother to have dealt most vnchristianly,  
 vnbrotherly, yea vnnaturally with me. And he hath not so dealt with me  
 alone, but with our Father also, and would not read publicly the vvrit-  
 ings which his Father sent in his case to the Church with request, and  
 charge, to have them openly read, that so all might heare and know the  
 truth of things. So farr are this people from dealing iustly, as the Church  
 at Frankford did, and so are they lead and seduced by their leaders.

It was concluded and agreed by them at Frankford / that brethren  
 meeting to consult for the peace and good of the Church, it was not vn-  
 derp/seditious/seisnatical/or tending to scisme: that the pastor/āb el-  
 ders/being/parties/were no fit iudges: that the Church/or others were  
 to beal therein: that the meeting of the Church without the pastor/āb el-  
 ders/(if they would not be present) was lawfull.

Oh, that this Church had likewise bene constant in keeping their authority,  
 and had sett downe orders, and nor suffered the pastor and elders to deceive,  
 and seduce thē; but herein is great difference betwene these, and thē: for M.  
 Fran. Iohnson, and Dan, Stud. vsually so carie matters, that they kepe this  
 power from the Church, they would not suffer such things to be tried: it was  
 inough for thē when brethren mett together for the good of the Church, to  
 say it was troublesome cariage etc. they drew the Church to let thē sit as in-  
 ges; and

\*  
 Nozober  
 the copie of  
 their owne  
 reasons be-  
 ing brought  
 by William  
 Asplin that  
 Apostate  
 ought not  
 to be chose/  
 they would  
 not reade  
 them nei-  
 ther suffer  
 them to be  
 opely read.

pa. 71. 72.

1. Den. 5. 29  
 Acto. 11. 23  
 and 13. 43  
 and 24. 22

† Such and vwhatsoever is concluded publicly, that must first be concluded  
 praxices, among them, the Church are ciphers to make vp the reckoning, and that  
 ad flights they might the more deceive the people, prætending in wordes that the  
 are to ordi Church ought to haue the authority, and that things should be done  
 nary openly in the congregation) they blamed the dutch Churches: as that the  
 with the elder ship did al, ad had the authority, whereas the Church ought to iudge,  
 pastor ad ad conclude: by this reproofe of the dutch tblearing the eies of this people  
 dan, Stu, as if no such thing were done by themselves, but they misliked such au-  
 whe they thority: when as indeede and in truth they do the same, ad vsurpe much  
 more authority over their members and Church, the dutch do, how-  
 practise so ever they prætend the contrary.

the con- + M. Hozne/ M. Chabers/ ad they on their side sought to get the autho-  
 trary: vpō rity into their hands/ and to that end vsed many shifts/ ad pleaded hard/  
 such like dealing, but godly and faithfull Brethren hindered it / and the Church kept her  
 was it, that authority.

dan, Stu. As this Pastor, ad Dā. Stud. agreed with that Pastor ad elder in seeking  
 was called the authority, so they exceeded them, in that they got it, and this people  
 a Machi differed (frome those) being vnfaithfull, and not holding fast against the  
 villian, deepe learning, crafty cariage, and suttel reasoning of the Pastor, and  
 \* Read M. Dan Studly.

Plancius \* In the Church at Frankford/ none/ man or woman/ were to be recei-  
 answ. to ved members without making confession of their faith / also great care  
 the pastor. was in admitting youth to the supper of the Lord/ none being to be ad-  
 page 39. mitted/ til they were able to make confessiō of their faith before the whole  
 rpa. 72.73 congregation / and also to haue an honest testimonie of towardnes in  
 77.78. godly conversation.

3 Reb. 2.23 This also was the manner of this Church in former times: but corrup-  
 24.25. tion creeping vpon them, they now differ from it: and if the Pastor and  
 \* Pa. 111. Dan, Stud. be pleased with the party, and that Dan. Stud. speak for him,  
 and 127. if he can but say (yea) to that, which Dan. Stud. speaketh, it is enough, he  
 128. may be a member, though (if he be tried) he be not able to give account  
 of any point of faith: if he cōfesse the English church to be a false Church  
 promise to separte frome it, ad to walke vvith the, it is enough, though  
 he know not what a false or true Church is, neither be able to render a  
 reason forth of Gods worde, concerning a false or true Church: Whereas  
 all Brethren ought to be + redy to render a reason of the hope that is in  
 them.

† 1. pet. 8.3.  
 15.16.

† Iudic. 17. It is most lamentable to heare know/ and consider what devises/ and meanes they  
 1.13. vse to fill by their number and what kinde of members they haue / and yet who but  
 3 Read the they/ if they once be drawen to be vnder that companie / all is covered / if he once be a  
 17. Chapter member/ the all so wel/ then they are like to Michah/ + the man of mount Ephraim/ he  
 knew the Lord would be good to him/ because he had a Leuite/ ad yet + he corrupted  
 the

the Lebitre; ad walked in much idolatry: these also having gotte under the cover of the Church and can cry we are of the Church / then they boast and please themselves as if the Lord must needs bless them / howsoever they walke in corruptions; and be far fro following ad practising the sinceritp / which they professe / they cry the Church / the Church of God / as they did : the Tempel of the Lord, the temple of the Lord; and yet are far from walking & as a true Church / far from obeying the voice of the Lord: as they \* said / stand apart come not nere to mee / for I am holier then thou / so can ad do these say / I am of the Church / I have not to do with you / you are without / you are an ercommunicate / etc. But they know not / or else they forget what the Scripture threateneth against such vaine boasters: they mark not the wor pronounced against them / that are at ease in Zion and trust in the mountains of Samaria / which were famous at the beginning / they lay not to heart what is thre writte: Wel now I desire them to reade and consider the Scriptures better : Let them lay them to heart / and know that many hypocrites and & false brethren creepe into the Church of God / that they \* shall not come before God: that \* they shall have their portion with unbelievers and hypocrites. Let them cry their owne hearts wel / and remember that many are called / but few chosen / that wolves ad fores / thebes ad robbers creepe in and climb bp into the foldes / drive out the sheep and lambes / whom the true pastoz and shep heard wil pet gather let every one therefore I say examine himself according to Gods & worde / which is sharper then any two edged sword and entreth through / even unto the dividing asunder of the soule / and of the spirit / and of the iointes / and of the marrow and is a discerner of the thoughts / and intents of the heart : Let them not rest in the \* bare title of the Church / for so their condemnation wil be the greater. But let them walke / worthy the Gospel / which they professe / that they may escape these things: for \* God / who cannot lie / hath left these things writtens to admonish us / bypon whom the ends of the world are come. Wherefore let him that thinketh he standeth / take heed / least he fall. Phil. 1. 27. Tit. 1. 2. Heb. 6. 18. & 1. Cor. 10. 11. 12.

¶ Among them at Frankford care was had for encrease in godlines / ad reverent behaviour in hearing the worde / administration of the Sacraments / etc.

Before the Pastors, and Dan. Stud. comming over, there was also care among these for the encreasing in knowledg, and godlines, but they brake that order, as before is shewed, and it is greivous to heare or see (as reporte is) what irreuerence there is among the boies, and girles: Yet Dan. Stud. and some other began to broche the error which had long lurked in M. Ainsworths bo some about the admitting of children to the supper of the Lord: But the Pastor (would God he had done in al things, as in that) stopped it, and nipped the head in the & hatching.

There was care to chatherize the children / and to instruct the pong ones in religion certaine times in the weeke / that they might be able to render an account of their faith in the open congregation.

Here is not this care, yea it is to be feared that they condemne this course, and account it not lawfull: and yet it hath beene vsed in the primitive Churches, and is still vsed in the reformed Churches to this day: yea (which is most principall, and warrantable) these \* Scriptures in the new Testament (as I am perswaded) shew and warrant this exercise of instruction, the Holy Ghost in al of these places vsing the very same chechivvorde in the original, from whence our worde (chathechizing) is borrowed,

Deut. 29.  
19. etc.  
Jer. 7. 10  
Jer. 7. 4  
Mat. 5. 16  
to 20.  
1. Pet. 1. 11  
to 16. etc.  
Rth. 2. ad. 3  
Jf. 6. 6. 7  
with 6. 5  
Jer. 7. 5. 6.  
etc.  
Amos 6.  
1. 2. 3  
2. Cor. 11  
26.  
Gal. 2. 4.  
Jude 4  
Joh 13. 16  
ad 27. 8. etc.  
Mat. 24. 51  
mat 20. 16  
1. Cant. 2. 14  
Joh 7. 15.  
Joh 10.  
Eph. 3. 4.  
1. Heb. 4. 12  
Luk. 13. 24  
to 28  
Eph. 1. 11  
112.  
page 25.  
26. 42  
1. Isa. 34. 5  
page 112  
118  
Luk. 1. 4  
Act. 18. 25  
Gal. 6. 6  
if any de  
sist furter  
to be satisf  
fied here-  
of, let the  
read vsis  
nus cha  
thechis  
me, page  
13. 14, etc

page. 113.

There was also at Frankford order appointed as generally for private and publique offences/ so specially / if any person of the congregation were knowne to be a hinderer/ or defacer/ of any of the godly vsages then exercised in the same congregation/ either privately / or openly / by word/ letter/ or deede/ the same should acknowledge his offence with satisfaction to the Church.

If this Church had sett downe such an ordinance, it may be, the pastor, and Dan. Studley would not at their first comming have beene so bolde to break the order and care of the elders, and Church in weekly visiting from house to house, and examining how they profited in Religion and godlines: neither would they have broke the order (by choosing apostates) agreed vpon and practised by themselves according to Gods vvorde, reasons being written, that such might not be chosen: they vwould not so headily have broke promise vwith the Church: they vwould not have scoffed, derided, and reviled so vsually as they did; the Pastor vwould not so have broke out, that he vwould be gone, if his wife might not weare the apparel: In a worde, if there had such ordinance beene sett downe, they and many others vwould have beene kept from many inconveniences.

But as before is said, it may be they are crafty, and fittel in setting downe no certain orders, because they may monethly or yearly change as they list, and be the lesse espied, when there are no certain orders to charge the withall. They live in a later age, then Maister Horne, and so are more crafty, yea it is to be feared that the pastor Maister F. Lapplieth now his studies more to craft and fittelty, then to sound learning: for he is grown so fittel, that he is not ashamed to daub and couer any thing: yea he boasteth to iustify the excommunicating of his Father, having neiher idolatry, herefy, error, nor vilenes of life against him; but comming to be a peacemaker, and not yielding to what they pleased, they excommunicated him. If he have so profited in fittelty to iustify such excommunicatiōs to be good, to count darkness light, good things bad, peaceseekers to be vile persons and worthy excommunication, surely his profiting is all to bad, and he nedeth to begin another lesson, namely to learne to forget the evil craft wherein he is so wise, and cunning to deceive his owne soule and others by his fittel reasoning: but let him and them know, that to their terror (if they repent not) and to the comfort of such, whose soules they hunt, and cast forth, hath the Lord left his word, and examples written, which we must continually meditate in and alledg, desiering them also to reade and lay them to heart, if their consciences dare, as also to know, that though in their boasted answer they pretend to take the way, and thereby deceive themselves, and others, yet God is not mocked, he will give righteous iudgment without respect of persons,

pag. 118.

and 122.

1. Mica. 5. 3

There was among them at Frankford speciall care for strangers. These have litle, or no care for poore strangers, all care is for themselves: strangers, that come to them and have stockes are much made of so long as they have money, and put into their mouthes, but when all is spent



and some troubles in the Eng. Chur, at Amsterdam in Q. Eliz. daies 51  
spent : then they are not regarded then they may shift for themselves.

The first is witnessed and plaine by their cunning getting of the poore into their service, their vvringing and sniting of them vwhen they have them, and their selling of them for silver, things cried out of by the<sup>+</sup>Prophets, and abhorred by the Lord : the second is witnessed by the complaint of sundry who have brought stocks over vvith them: If they deny these things in their boasted ansvver, I shall name particulars , to their further shame , but I wish the Officers rather to examine and amend these things among them. Surely, they ought to be kinde to <sup>+</sup>all strangers, but specially to poore brethren, strangers in a strange Land.

<sup>+</sup> There was care for the sick / and for such as were in deepe pooze / also that such as needed not / should not receive benevolence / that being nothing else but to robbe the needie / and if any were found to have received / that needed not / he should not onely be exempted from any more partaking of the benevolence til it appeared he had evident neede / but also that he should make therfore publike satisfaction / befoze he were admitted to the communion.

The care of these for the sick is smal, they sed the to the hospital or spitel, and touching the poore in dede, if they please not their humors, they may sitt empty inough, they may be glad, if they have bread , and vvater, yea sometimes they help them not vvith so much as vvill finde them bread. Concerning such amog the as are receivers of cōtributiō, ad neede not, some are maintained by contribution, who are reported to have had their stock at interest, ad now have it in Marchants hands. Maister Studly also \* vvould have contribution for his daughter, when shee needed not, yea when some offered to mainteine her for her worke : so that if there had beene such an order sett downe (as this at Frankford was) it may be, they vvould not thus greedily have put into their own mouthe nor have beene offended with the gainstanders, yea envy them , as Maister Studly did, which before + is noted: but such greedy dogges , as the<sup>+</sup> Prophet calleth them , vvhich are angry if a man put not into their mouth, vvill the Lord one day iudg: though brethren neglect, or dare not reprove, and stand forth faithfull against them, and their dealings, as they ought : And these brethren at Frankford vvill rise in iudgment against them.

There were orders sett downe in wvitting for the worship of God: what good and honest conversation should be among them : what the authority of the Officers / and what of the CHURCH : what the duties of members / and what of the Officers : scoffing and taunting to be avoyded : comely order to be kept : unlawful and confused speaking to be reprovved : lawful speaking not to be rebuked: Who to be accounted the CHURCH / if such strife arose / as that some departed the congregation : Members not to be recei-

† 3/a. 3. 15.  
itr. 34. 9. ttr.  
Amo. 7. 6. 7  
and. 8. 4. 6  
Eze. 22. 29.  
Zach. 7. 10.  
Jam. 2. 3. 5  
6.  
† Gal. 6. 10  
heb. 13. 1. 2  
Rom. 15. 26  
with heb.  
19. 33. 34.  
Deu. 10. 19  
† pag. 12 r  
† 22. 1. 24.

\* See in  
pa. 24. mo  
re herof.

† Page 24.  
† 3/a. 56. 11  
Mica. 3. 5.  
itr.  
† Mat. 12  
41. 42. with  
Iuk. 12. 48.

pa. 115. 10  
pa. 133.

pag. 110.  
111. 50  
134.

bed hastelp/ but with p<sup>r</sup>oase and honest testimony of Godly conversatio<sup>n</sup>: what to be done in offences private/ and publick: due ad great care to be had in erecting/ communicating/ even of notorious offenders: how to cary them selves in civil controversies: in a res set downe to make / continue and encrease peace: when the elders might try/ and iudge a matter: when they were to be appealed from/ as being not competent iudges: censures sett upon vnjust accusations/ exceptions/ and appeals: censures also against officers offending: orders about records/ wils and Testaments: for all these and many other things both in Church and civil affaires were there orders set downe in that discipline/ which the reader may there read/ see/ and mark at large if he please. This also was sett in conclusion / that because all mens doings be vncertaine and changeable/ the discipline/ and orders of the Church should be read openly once every quarter / and warning thereof before should be given to the whole congregation/ both that every member thereof might know thier duety/ and that every mā might with libertie quietly speak his minde for the changing/ and amending of it/ or any parte thereof/ according to Gods worde/ and the same exhibited in wyting with the Arguments and reasons of that his request.

† 1. Tim. 3.  
14. 15.  
19. 21. 20.  
21. Eccl. 13  
9. 10. 11.

\* Jer. 9. 1  
Lame. 2. 18

† 1. Cor. 6. 5  
Heb. 5. 12  
Rom. 12. 11

19. 4. 18  
Mat. 5. 16  
John. 15. 2  
5. 8.

Rom. 13. 11  
etc. with  
Luke. 12  
47. 48.  
Phil. 2. 15.  
66

Oh, that there had beene among this people such care; love, desier, and constanc labour for encrease in good things: that orders had alwaies beene sett downe, and that in vriting to be read and known of all: but herein they differed far from them of Fräkf. these things have not yet beene seene or heard of among them: if such orders had beene written, and quarterly read, then (as is to be hoped) had not such broiles, and contentions grown in all times, as have done: if they had learned by these examples to bevvare, the sects, and heresies of some might have beene preuented: the evil lust of others quenched: the pride, vaine affections, and aspiring mindes of some suppressed; but (with lamentation may it be written) good dueties have beene neglected, and as if men that come to the thres holde of the Church were learned inough, and had the Bible at their fingers endes, all is referred to the Bible, there are no orders collected, set downe, and written for their encrease in true knowledge, and vpright obedience; further, that (which is shame to them all, if they can be ashamed) may be truly written that many in their families, and congregations, who are not come halfe so far as wee in profession, practise more godly exercises, and have more holy orders set downe and written for the good of their charges, then are among this people: yea, which of all other is most lamentable, the pastor, and elder Dan. Stud. (like men seeking to quench the spirit) if any do stirr vp to a more strict walking, to a more serious care in private and publique dueties both in the family, and congregation, & then when we were in the former profession, and nicknamed praeisians, I say, the pastor and Dan. Stud. accounted it hipocrisy, vaine glory, creeping into houses, deceiuing, and such like, seeking by such

+ scot.

scornings: to discourage, and disgrace: and thus through their meanes  
vvere good dueties hindered, zeal quenched, and security crept on, yea it  
is to be marked, that this their dealing hath God punnished, the zeal  
that was in them at the first, and before they came to this profession and  
practise, being become colde; their first love being left, the most of them  
breaking \* good consciences, and howsoever they have a name to live,  
are in deed dead The Lord knoweth, that I write not these things to  
disgrace them, for they are my brethré, and we profes one profession, but  
to vse al the good meanes I may to bring them to see their sins, ad shame,  
that if it be possible they may be ashamed, and repent: least the Lord  
come, ad \* appear to their shame: as also, that though they wil not be asha-  
med and repent, yet others, and posterity to come (for I rest assured \* God  
will have vvitnelles of his truth in all ages) may take heede, and beware  
by such examples to prevent the heavy calamities, and miserable troubles,  
which follow corruptions, and vnfaithfull walking even in the truest  
Churches, as also carefully to seeke and set downe all good orders and  
meanes, whereby godlines, righteuousnes ad sobriety may be encreased:  
vnto vvhich the wolle course of the scripture both in the \* Prophets, and  
Apostles doth tend.

And herebyt he wap lea me exhort (ad God woeke it in) them/ who now seeke in our  
land the reformation of the Church; that if God (in \* whose hand the kings heart is/  
as the ribbes of Water: to turne it whither soeuer it pleaseth him) if I say God encline  
his Maiesties heart to haue a sponde, and to giue so singular and happy a blessing by  
him as to reforme the Church/ and make him (as he hath beene before / and long may  
he be so still) a \* nourcing father vnto his Church: that then there be care (as of con-  
science in Gods presence) to sett down orders out of Gods Word: whereby such oc-  
casions of troubles and tumults may be take away/ and kept in and peace with holines  
alwaies followed: for if this be first done at home/ how great hope is there / that the  
\* King of kings may bfe him as his hand abrode to destroy the kingdome of Anti-  
christ/ and to aduance Christis kingdome. It is a great honour to him/ and all his sub-  
iects/ and friends as also an astonishment/ and terror to his enemies/ that it is prophes-  
ied/ he shal pul the pope out of his thione/ and many Godly hope and expect the woz-  
ke/ that he as a Christian Prince shal (which he already doth) hate the whore alwaies  
make her naked/ desolate/ eat her flesh / ad burne her with fire. And of this his honour  
to come shal he giue a testimonyp to all men/ and haue a sure seal to his owne soule ad  
conscience/ that in himselfe or in his holnes he shall do it/ if (as to his hand his pcedesc-  
sors in their kingdomes haue cut of the popes head the Cardinals/ his shoulders/ bo-  
dy/ and bowels the Abbats/ Monkes/ Friars/ Nuns etc. With their false doctrines/  
and abhominable ordinances/ and brought in Christ with the possession of his Gho-  
sell/ so/ he destroy the remnants/ and bury in the pit of rotting the legs / feet/ and  
whatsoever hath sprung from Antechrist: \* namely the Archbpylates/ Bpys/ parsons/  
bickars/ curates/ deanes/ archdeacons/ Commissaries/ and all the other false  
Officers/ with the false wozshipp superstitions / and abhominable ordinances per re-  
teped in their wozshipp and courtes/ not once heard of in Christis Testament/ and yet  
are remaining in parte of his Dominions: ad bitterly rooting out these/ giue to Christ  
the full and whole golden Scepter in his Church/ both in doctrine/ officers/ ad govern-  
ment as he the King of kings hath put the Scepter of these three kingdomes into his  
hand peaceably to the irrepressible reioycing of all byright godly hearts/ and contrary  
to all mens expectations: for which God make him/ and all byright men thankful: if a Church etc

† Isa. 28. 14  
and. 29. 20  
21.  
† Heb. 2. 4  
\* 1. Tim. 1. 19  
† Reuel. 3. 1  
† 1. Co. 4. 14  
† Eccl. 12. 3  
\* Isa. 66. 5  
† Iose. 4. 15  
Heb. 2. 7. 11  
17. 29.  
and 3. 6. 13  
22.  
† Jer. 31. 22  
with  
† Mat. 3. 9  
† Ios. 5.  
Jer. 7.  
Eccl. 13.  
and 34.  
Hag. 1. ad 2  
Mal. 1. and  
2. and. 3  
1. Co. 6. 1  
etc. 2. Co. 5  
Gal. 2. 3. 1  
ad 2. 11. etc.  
ad. 5. 1. 18  
12. with 6.  
12 / 2. Pet. 2  
Iude the whole  
epistle Heb.  
2. and. 3  
† Iho. 21. 1  
\* J. 49. 23  
† Ipa. 101. 2  
to 8.  
† 1. E. 6. 15  
Heb. 17. 14.  
to 16.  
\* See of  
these in M.  
Cartwidge  
M. Cra-  
bers/ and  
M. Cha-  
bertons

† *Tit. 1.2.*  
*with 1.*  
*Sam. 2.30*  
*† Iosu. 1.7.*  
*s. 9. and 23*  
*6.8. etc.*  
*Heb. 13.5.6*  
*† M. Dea-*  
*rings Ser-*  
*mon before*  
*the Queene*  
*pag. 8. 9. 10.*  
*etc.*  
*† Psal. 116. 12*  
*† 1. Chro. 13*  
*7. 10. etc.*  
*with Cap.*  
*11. 13. 14. etc*  
*† 1. Sam.*  
*11. 14.*  
*† Act. 13. 22*  
*2. samu. 19.*  
*27.*  
*with 14. 17.*  
*20.*  
*† psal. 10. ad*  
*21. and 72.*  
*with 1. tim*  
*2. 2. 3.*

Page. 125.  
 126.

\* *These*  
*writings*  
*(whereof*  
*I now ha*  
*ve a copie)*  
*and their*  
*letters to*  
*M. Jun-*  
*nius now*  
*printed,*  
*witness it,*

84 Differences betwene the troubles in the Eng. Church, at Fræck. in Q. M. daies.  
 sap. he do first these at home / surely God will further honour him abroad. for God  
 that cannot lie hath said: Them that honour mee / I will honour: and the truth here-  
 of hath our King found / and he abiding faithful / the LORD will not fail  
 him.

Further let me be a little holde to exhort them that preach before our King (and  
 the Lord put into their hearts / and mouths as he did unto Maister Dearings & in  
 our A. daies to her face) godly and boldly to speak to call to his remembrance Gods  
 mercies to him: to exhort him not to be forgetful to stir him up to confesse Gods good-  
 nes to him: to be more and more thankful for all his benefits / to discharge his faith-  
 fully the Prophet: and cry in spirit: \* Quid retribuam domino pro omnibus, quæ  
 retribuit mihi: What shall I render unto the Lord for all his benefits that he hath  
 bestowed upon me: to rejoyce that is amisse in court and country in the Church and  
 in the common wealth: not onely to rejoyce but to seeke the Lords in due order / least  
 the Lord make a breach as he did when David sought to bying the arke, because the  
 sought him not after due order: and yet David was a man after Gods owne heart:  
 and as an Angel of God to discern betwene good and bad: as (without flattery or  
 seeking to please man but to Gods glory and our comforts be it written) our King  
 also hath God given to be the learnedest / godliest / and wisest king in Christendome /  
 pea litle would that we know or hear of: God give him to increase therein / sanctify  
 him to him and us: give him also ad us to walke worthy so great gifts and mercies / pea  
 the King of kings: and God of wisdome so guide him: that he may make such a refo-  
 rmation in his kingdomes as his enemies may be daunted and astonished / all god-  
 ly hearts rejoiced and comforted and it may be as a sure testimonie given / that God  
 will bfe him and his posterity as his instruments hereof not onely in his owne but  
 other kingdomes / that so blessings may be upon him and his posterity to the praise  
 of God: the despoiling of the wicked ad wickednes: the salvation of their owne sou-  
 les: the happy comfort of al Gods people ad their eternal glory: thow Iesus Christ  
 God blessed. and to be adored for ever and ever. for which let all true byright) and  
 Godly hearted men more and more pray and say Amen Amen.

They at Frankford yearly chose elders / deacons / and other Officers /  
 except the two teachers of the worde: and it may be they did it as  
 for sundry other causes / so also because they saw / that otherwise corrup-  
 tion / pride / and tiranny might creepe into mens hearts / when there was  
 no change of them: whereas being changed everyp year / and themselves  
 coming againe under government as other members / it would make  
 them more byright and careful to governe wel / both to give good exam-  
 ple / and to seele and finde afterward the benefitt of good and byright  
 government theselves in others / when they had before performed the like.

This Pastor, Dan. Stud. and the rest differ far from these herein / for  
 they will not onely not have this order, but they condemne it as un-  
 lawfull: he that is once must be ever: and therefore when they had dealing  
 with the Dutch Church about Maister Slade, they rebuked them for  
 chaging \* their elders yearly, and they did it in the name of the congre-  
 gation, when as in deede the congregation had not duely considered the-  
 reof, yea some desiring to have a copie of the things, vv. which they dealt  
 about, that they might the better consider thereof, it was denied, and it  
 could not be obtained of the elders: much lesse could they see the argu-  
 ments of the one, or the answers of the other, but they must rest in the  
 elders relating of them, and in their worde.

Whether

and some troubles in the Eng. Chur. at Amsterdam in Q. Eliz. daies. 37

Whether they played not herein, not onely superintendents in deede (thogh they will not have the name thereof) but also Lordes, yea more, then many Lordes dare, or will do, to make that the action of me, which they have not seene or considered of, neither can have a copie thereof, when they desier it, let the Godly wise iudge, and give sentence of this manner of dealing? Let also the Godly (whensoever they come to practise reformation) looke vvel to try all things by Gods word, not to leave their authority in the Pastors and Elders hands, ner to pin their consciences vpon their iudgments, to say, and vnſay, to do, and vndo, to stretch them like a cheveril point as they list: but let them search ad wel weigh the Scriptures, and so holde or leave a thing (not onely because the Pastor and Elders wil so have it, but) & because themselves see it, and Gods Worde requireth, or forbiddeth it, even therefore with the Pastors and Elders to receive it, otherwise to stand against and resist Pastors and Elders, when they erre from Gods worde, seeke to bring in evil, resist good, or to establish their pleasures (for ordinances) not commaunded in Gods vvorde.

That this duety is most necessary among all members / let it euen hence appeare about this point in hand: for now / that their proofes against peacly choise are come to light / being printed in their letters to Maister Junius: let the Godly search the scriptures which they alledg against the one ad for the other: ad they shall finde that there is not one worde forbidding. the one / or commaunding the other: so as to set down in such circumstances / that to do the one / or leade the other is a breach of Gods ordinance: is nus. more then a wise / ad is wel to be weighed of members whereunto they consent / or what they condemn: being rather a thing that may be left to the Churches liberty / as they shall finde necessary / expedient / and iust occasion to require: now for plainer triall of hereof (alman having not the printed letters by them) I wil here sett down their wordes and proofes. They are these.

\* Their elders chaunge yearly, ad do not cōtinue in their offices according to the doctrine of the Apostles, ad practise of the primitive Churches. Rom. 12. 4. 5. to 8, 1. Cor. 12. 11. 12. &c. Acts. 20. 17. 26. 1. Pet. 5. 1. 2. 3. 4. Sec also Numb. 8. 24. &c.

In this head they charge them / that they walke not herein 1. according to the Apostles doctrine. 2. according to the practise of the primitive Churches: ad hereto they alledg the Scriptures for prooffe: Now let vs try this point / remembering the question betweene these is (not about habing of Elders / or of the execution of the office / which both of them agree in / have and practise / but) about the change / or continuance of elders and let vs see if (as they say) the Apostles have left such a doctrine / and the primitive Churches so practised: and here let the reader take the Bible in hand / and search the Scriptures by them alledged. The first is Rom. 12. 4. 5. 6. 7. 8. In which verses he shall plainly see a generall exhortation / that no man arrogate to himself / but that he be wise and understand according to sobriety: and a speciall exhortation to all the faithful / that whether they be members / or whether they be officers / they be faithful to be the giftes God hath given them to Gods glory / ad the mutuall help one of another: but as touching the manner of choise of officers / or how long / or how long they shall continue in their offices there is not the least mention: and therefore so far as I see / this place neither alloweth the one / nor condemneth the other.

The second place of Scripture is 1. Cor. 12. 11. 12. etc. tending to the same end / ad persuading them by the same similitude of a body to a right use of the graces and giftes

1. Pet. 5. 1  
Luk. 22.  
25. 26.

1. Thess. 5.  
21.  
1. Cor. 8. 20

1. Cor. 5. 39.  
Acts. 17. 11.

1. Cor. 4. 42

Mat. 15. 9  
Coll. 2. 8.

1. Thess. 5.  
1. Cor. 7. 18  
Rom. 12. 3  
1. Cor. 6.  
12. ad 10. 23

\* In the 7. head, wherein they differ from the dutie Churches in the letter above mentioned.

1. Cor. 5. 39  
Acts. 17. 11.

1. Cor. 12.  
7. 8. 10. 11.



they had receiued / that the superior should not despise the inferiour / that the inferiours should not enuy the superiours / but that all should seeke the furnishing and edifying of the bodp / whether they were members / or whether they were officers / seeing whatso euer they were / or whatsoever they had / it was from + one God / one Lord / one spirit / one glorie / etc. And therefore all to stride for the good of the bodp / whereof they are + members / for their parte. Now as touching mentioning of any time / how long the elders are to continue in office / or that they may not pearly be changed / this place no more proberly it then the former : and therefore alledged and stretched further then the place will beare.

The third place is Act. 20. 17. 28. which I wonder they would allebg to this end : for though it be there said / that the Apostle called the elders together, and that he charged them that were officers to be faithfull / yet there is no mention that the same elders continued from pere to pere / or that there was no chage. The reader shal easly marke this : so that it probeth no more for their / then for the dutch Churches practice.

The fourth place is 1. Pet. 5. 1. 2. 3. 4. where the Apostle beth the generall name elder (bp which name also in some respect he calleth himselfe) vnto them who were + special elders labouring in the worde / and doctrine / feeding the flock of God / as true Pastors / and these be exhorted to performe their duties not as of constraint / but willingly not for filthy lucre / but of a reddy minde / not as Lords over their fellow elders and brethren (also which I take to be comprehended in the word Cleroon) translated in our tongue / heritage) but that they should be ensamples to the flock : that so wht the chiefe / he heard / should come / they being found + faithful stewards and shepheards

might receiue the crowne of glory : But to pobe out of those wordes (not to speak of 1. Pet. 23. 28

the controwersy about the meaning of that place / or about the name of clergie ad lapity which superstitious popish people seame to gather from thence) I say to pobe out of those wordes that the Apostle there gave doctrine / or that the true Churches so practised / that ruling elders and deacons might not pearly be changed / but must continue is verp farre fetched. And though an argument may be drawn from the fourth verse that Pastors continuing good examples to their flock in bright doctrine and

Gosple conuersation / may continue all there life / till Christ appeare : yet to reason that therefore inferiour officers must continue / and that it is a breach of Gods ordinance

to change / is to farre stretched : and in my iudgment to allebg this and the former places for ppoof herof / is as if Maiors of Constables should allebg. Ro. 13. 1. to 7. 1. Tim. 2. 2. 3. Tit. 3. 1. 1. Pet. 2. 13. 14. that seeing they are Gods ministers / sent of the King / and chosen of the people / they therefore might challenge that there ought to be no change / but that the Apostles shew these things to belong to the King / and so they still to continue as the King / and not pearly to be changed. Now if any should thus allebg these Scriptures / I doubt not but all men would condemn them as stretching the scriptures to far / and presuming to understand above that is meete. Wherefore I exhort my

brethren to deal more + soundly / and not so peremptorily to condemn the practice of others and to allow their owne / when they can shew no expresse prohibition for the one / or commaundement for the other.

But to these ppoofes they ioyne and will vs also to see Num. 8. 24. etc. Wel let vs hark also herunto (as being reddy in all pointes to yeld to due ppoofe out of the olde Testament / whereit agreeth and is not + abolished by the new) The place sheweth

that God commaunded Moses concerning the Levites / that from fife and twenty pere olde and upward they should go in to execute their office in the service of the Tabernacle of the congregation : and after the age of fifty yeare they should cease from executing their office / and should serue no more. This is the effect of the place / and thus according to their exhortation have we seene it / but we cannot hence see / that they may conclude that elders should continue for euer and that it is a breach of Gods ordinance perely to change them / because the Levites were so to continue : for then they must 1.

2. ppoofe that either this law was mozal / or a type of elders in the new Testament. 2. that as + Levites so elders are from their birth appointed to their office. 3. that they

(like

(like the Levites) map not be employed to any other service. That elders (as 1. Le. vites) map not maintaine themselves otherwise then by that is given them of the congregation. 5. that all what was due to the Levites ad what they might do and chaling under the law the like is due to the elders / and they map do and chaling under the Gospell: but I take it they wil not be so grosse to go about to pprove these things: for howsoever there may be some reference and similitude between the officers under the law and under the Gospell/ yet to pprove them to agree in all things/ and that to be done to the one, which was done to the other they wil never be able: yet if they wil go about to make this place serve their purpose let them take this with them that at first pte they were to cease and so by their owne place and reason Dan. Struble/ who is now elder being above fifty yere must cease from his office.

And thus have we searched and considered these ppoeses: but we cannot finde oz conclude out of them that any certaine time is sett downe how long oz how short time elders map continue in their office: ad therefore we dare not with this so peremptory charge the to do contrary to the Apost. doctrine ad practice of the primitive Churches/ who change their elders pperly: And we refer it to the found iudgment and good wisdom of those that God calleth to deal therein/ exhorting the to do that herein whereof they are fully persuaded/ and where by then map keepe and witness a good conscience before God and men. \* Rom. 14. 5. \* Act. 24. 16 / 1. Tim. 1. 19.

Now let me pte desire the reader to observe some few things: 1. that it is needful for members to take heede that they rest not in the bare alledging of the scriptures by their elders/ but to marke the questio ad to search the scriptures/ whether the things be so: oz no. 2. that they give not their consent to allow oz condemne things/ before they have wel heard / ad tried the matter on both partes: and if elders deny them copies of matters/ let them wisely consider the reasons of their refusal whether they be iust: oz no: for I am persuaded these elders (howsoever they pretend other causes/ yet) in dede + use in this cause and still refuse in other to give copies / knowing that their dealings/ and alledgings of scriptures being tried and weighed with the balancers of Gods sanctuary/ they would not be found upright and weighty enough. 3. That wile there is iust cause of admonition and rebuke in some things either in true Churches: oz others/ then do it of conscience and admonish in charity and bring by some accidents (as this Pastor and elders were) offended/ not seeke occasions to carpe and periphrasie condemne things/ which the word of God condemneth not. And hereto let me exhort all men specially such as give themselves to be members that they be daily more careful and diligent to meditate in / ad search the scriptures/ that they map grow in grace and in the knowledg of our Lord Jesus Christ / be able to discern the things that differ/ and try the dealings of their leaders/ that they cause them not to erre. but that alwaies they map walke worth by the gospell/ profession/ and calling whereunto they are called. 3. Isa. 9. 16. Mat. 15. 14. \* Eph. 4. 1. Phil. 1. 27. Coll. 1. 10.

In the troubles at Frankford M. Dozne/ wile he had accused the brethren/ was not desirous that they should answer/ wherev (they note) he was not altogether asfole: for (say they) he knew how fond geare he had writt/ ad yet would beare away the bzag the while/ (not as though they would not/ but that they could not answer so light accusations. Which petit bzag (as they terme it) wherein he so much delighted they wolde have beene content to spare him/ had not the Magistrates authoritie (who thought it meete for the in any wise to make answer) come betweene: wherevpo they warned M. Dozne ad M. C. that in case they should read some things in their answer/ that they would not/ they should remember / that they had driven the to it/ in that they had blustered out so unworthy matters (and that so falsely) of their banished country men/ for they forgetting all humanity/ ad good manners object poverty to some in exile as a most high reproche.

As in some of these this Pastor ad Dan. Stud. do much agree with M. Horne and M. Chā, namely, that they likewise know how fond geare their cautions are which they bring to colour their choise of Apostates into office: how

\* Num. 1. 3. and 4. etc.  
\* Num. 1. 8  
\* Num. 8.

\* Ps. 12. 26  
17. Eccl. 7.  
11. 18. 19. 20  
Jam. 1. 19  
20. and 4. 11  
1. 2. Tim. 1. 7.  
with 1. Tim. 5. 1. 2. 2.

\* Act. 17. 11.  
3. 18. 19. 20  
\* Ps. 18. 13  
17. with 1. 1.  
Thes. 5. 21.  
\* Mat. 23. 13  
Luke 11. 52  
Jam. 1. 19  
3. Joh. 1. 10  
\* Joh. 3. 19.  
20.  
1. 1. Tim. 5. 1  
1. 1. 1. 16. 14  
3. 1. 1. 28  
8. Phil. 1. 2  
John. 5. 19  
Col. 3. 16  
2. 1. 1. 19.  
and 3. 18.  
Phil. 1. 19. 98  
99. 100.  
\* Phil. 1. 9. 10

\* pag. 141.

avarick and vniust their accusations and causes are, which they devise to excommunicate their brethré; how vngodly their taunting of their brethren with their poore estate is, and yet will brag, as if men could not answer: that they will iustify all their dealings, yea excommunication of Father coming and seeking to get peace betwene histwo sonnes: I say, as in their fond and vnwise gear with their bragging ad reproching they agree with M. Horne, and M. C. so herein they differ from him: he desired not answer, these cried for answer and proofe, yea and the pastor hath often vrged to printing, still boasting that he would answer, and yet whé we gave thé reasons ad proofes in writing, they wolde give no direct or written answers.

And here we add with the brethren at Frankford: that seeing thyow Gods mercie we could haue passed by thir injuries and spared them their bagges / per seing for in the pte fardyp / causes they force vs to print / if now they heare the things they would not / ad faceto M. bp denial of answer force vs to the further opening of them and other things among scā. John then then now we do let them thank themselves / who force vs hereto: and let them / so 1. and all scoffes / taunting at exiles povertie know that as the brethren then / so we now also answer their reproche. Are we banished / and poore willingly / or perforce / were we not / and might we not (if we set more bp good then godlines) be richer? Whence had S. J. and W. A. their povertie / which the Pastor Dan. Stud. the Pastors wife / The Bishop and others taunted the with: and wifce had they the plenty / wherebp they looked so high against their brethren / surely they ought better to haue abished themselves before: they had / so rashly and indiscreetly reproched and gibed. If men could / or would haue made their bargaines (as bp reproche they did) before they came out of prison: if they would bp Policies: ad interest / as some of them did / as also gett the discrediting of all mns contributed into their owne hands: surely it had bene no great matter to liue dauntless / and yet it were a signe / of small grace / and of no feeling to taunt brethren who did not the like / and yet content with their povertie ad miserie. And praised be God who brought their scoffing vpon their own partes / a fier miserie sent re freshing / turned povertie to plenty / and still when he relects / giveth contentednes / and to labour to learne with the Apostle to be content & with ebery estate: which the Lord in mercy more and more graunt vnto vs / giuing them to repent their tauntings with all their other ill dealing / ad vs more ad more in sacrificednes to walke \* dory in prosperitie / ad aduersitie / as becometh the mercies ad trials of so gracious a father amé / amé.

They at Frankford consented at length after much adoe / and many meanes used to haue arbiters / and to make a peare.

This Pastor and Dan. Stud. vvill no way be brought hereynto: as witnesse the testimony of the dutch and French preachers.

The Church at Geneva hearing of the care and hope of blessing that a Church might be gathered and erected in another place / ad being abished withall what was best to be done therein: they reioyced / gave God thanks / for that it had pleased him so to incline the hearts of the Lordes of Berna towards them / and gave encouragement that they should slipp no occasion.

These clean contrary, far frō shewing any such good ad godly affectiōs, seeke onely their own glory, vse all meanes to get al mé to thé: their is no care to establish the congregation at London, if God ad any preachers vnto the truth, they get them over to them to Amsterdam, there they must fall to carding, or weaying, there is no care to continue or encrease their

studies, graces and gifts: the congregation at London is also left destitute, their onely care is to augment their owne congregation, and enlarge their owne contribution : the congregation at Norwich (as before is noted) their elder sister in the Lord they disgrace: yea (howsoever they pretend sometimes in smooth wordes otherwise, yet) such is their malice and disdain towards it, as they can endure any good to be spoke there of in generall, or in particular, but still they are vpraiding and disgracing it with the infirmities, ignorances, and weakneses that are found therein, forgetting that we know but in part, and that even in the best there must be an encreasing, perfection being onely in the life to come : and specially of this disdain and malice hath Dan. Stud. benee the author, he having benee once by some of them & rebuked for some things esteemed in him. Wel, let them be exhorted not to be seduced by such as that malicious Dan. Stud. let the cease that overweaning and to good imagining of themselves, and their base esteeming, and disgracing of others: let them not seeke their own things, but Christ: let the Apostles care be found among them, who when they heard of Gods blessing, and that Gods worde was received in other places, they drew not all to them at Ierusalem, but they sent forth help, and their care was not onely that the people might be gathered vnto the truth, but that Churches in the places where they were gathered, might be established: let them (I say) by these examples and scriptures be moved to humility, thankfulness, care, and diligence, that others may come on; that they may encrease; that they may be holpen: that they may be established: and Churches may be planted and constituted in so many places as the Lord gathereth his people, and giveth occasion: let them not still onely seeke their owne encrease, yea and that by disgracing of others, or by crafty pretences vnder a shew of godlines, vvhhen in deede they deny the power thereof.

The brethren at Frankford were faithful and constant in standing forth against the corruptions of the elders and Pastors: and would God they had so continued (after their exile, when they came againe into England) against all sortes of corruptions: that they had gotten all things reformed by publique disputation and parliament / which they then saw to be amisse, that their heart had benee not onely for a time / but alway.

Our people yet differ from them even in the first: they are not constant in sincerity in time of their banishment, they stand not out faithfully and thorowly against the corruptions of the Pastor and elders, they have in deede not onely lost their power, vvhwhereof they were long since admonished, but are brought to a slavish bondage, that looke vvhhat the pastor and elder conclude to be done, it is done: yea some of them have confessed, that they dare not contrary the pastor and elders (because they so ca. vil, taunt, reproche, threaten, and handle hardly those that stand against their corruptions) and yet they in their consciences condemne their dea-

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1<sup>st</sup> Job. 26.  
24. 25. 26.

11. Cor. 13. 9  
Eph. 4. 10,  
to 16

1. 1. Job. 3.  
1. 2. Wub.

1. Cor. 13. 12  
3. Amo. 5. 10  
3. Psa. 26. 14

25. 26.  
1. Psa. 37. 40

26. 12.  
Psa. 12. 3. 4

1. 1. Cor. 10.  
Psa. 2. 4. 12

3. Act. 11. 19.  
to 30. and

14. 21 to 27  
and 15. and

20.  
1. Tim. 3. 16

Tit. 1. 5.  
1. 1. Psa. 29. 20

21.  
1. Luke 9. 14  
and 19. 8

2. Tim. 3. 5  
pa. 63 etc

\* Bru. 5. 19  
1. Eph. 1. 13

19.  
1. 1. John.

1. 1. John.  
1. 1. Rev. 3. 1.

1. 1. Cor. 11.  
to 20.

Gal. 5. 1.

lings. The pastor and Elders will not have the names of Lordes, of vsur-  
 ping, or tyranny, they condēne these things in the prelates, ad that iustly:  
 yet themselves t do the like things, vsurping over the consciēces of their  
 brethren and those that wil not be vsurped over, they excommunicate:  
 they abuse their authority, so far as they can: they cast not into prisons as  
 the prelates do, but it is not for want of wil, but of power, as before is no-  
 ted. If the brethren become not now faithful in the first against these,  
 what hope is there, that they will be faithful in the second hereafter? If  
 now in Englad they obtaine not that, which they desier, yea if their hea-  
 dy, vntemperate, ad peremptory dealing, as also their vnworthy walking  
 the truth ad their profession hinder them ad the truth by their meanes,  
 let them & not lay all the blame: vpō the adversaries, who seeke to seduce  
 our noble king, as it may be some of the Scotti'sh ministers, rulers or peo-  
 ple in their ignorance stirred vp his affections against that worthy servāt  
 of God, and faithful witnes of Christ, † Iohn Penry, whose confession of  
 faith, as also his examinatio's, (both of the published in print) ad his death  
 witnes before God and men his allegiance to his Prince, his sincerity in  
 the truth, his zeal against all superstitiō, yet ioyned with charitable iudg-  
 ment over others and leaving them to the Lord, to whom they shall stand  
 or fall, yea & praying for his adversaries at his death: the Lord lay it not to  
 their charge, who have made him living or dead despised in the eyes of  
 our noble king: ad the lordes good hād which was with King Hezekiah,  
 with Ahikam, and with the elders, and rulers of the people, be with our  
 King, and the God of wisdom be with him, his counsell, officers, and  
 rulers over his people: to give them to discern, and deal in reformation  
 of his Church, as his worde requireth, ad keepe them, that they be not  
 seduced by any priests, and prelates of England, or any pleasmanning mi-  
 nisters, or men, whosoever, but that they may seeke the Lord in due or-  
 der, and that their eyes and hands may be with the faithful ones of the  
 land to deliver them from all enemies, whosoever, open or secret, maliti-  
 ous, or ignorant, and to stand faithful for every parte and portion of  
 Christs Ghospel whatsoever. Neither let all the blame be laid vpon the  
 people of our land, whose sins, coldenes in religion, and security in their  
 dregs deserve that the Lord may yet iustly keepe back from them refor-  
 mation in sincerity: but let vs looke into our selues, and consider, that  
 it is in deede tour sins, and our vn sanctified vwalking, that do hin-  
 der good things from vs. The Lord in mercy give vs to searh, ad try our  
 waies, to repēt, to amend, to be faithful both in the one and in the other,  
 and not to cease til we finde a blessing, the Lord also in mercy adde such  
 to his truth, as may be faithful in all things, and walke therein with all  
 sincerity, not being seduced by multitude, or with respect of persōs, but trying  
 all things by the balāces of Gods sanctuary, may stand with the Lord against  
 sin in whomsoever and in what trials soever til both officers ad people be re-  
 formed to walke in deede according to the sincerity, which they profess in  
 wordes. The Lord in mercy, who is able to do exceeding abundantly above al



God blessed, and to be obeyed for ever, and ever, amen, amen.

Thus having set down the agreements betwene those ad the troubles in some things/as also the differences betwene the in other, if the reader desire further to see the: ad more also, I request him to reade that discourse of the troubles at Frankford, and he shall not onely finde there but many more things worthy the observing, specially if his heart be desirous to be a good and faithful souldiour of Iesus Christ: ad to walke in his truth as a true and living member of his body: and the rather to move him to reede them, he shall there finde sundry questions handled much light gibe to many matters/ as in that of superintendents/ of the equality of Ministers/ of the authority of the officers in the Church/ of the authority of the Church, above the officers with divers such other: further he shall finde not onely the sound and godly judgment of many learned men: and namely of the in the Church at Geneva and of the in the Church in Scotland, some whereof are alive to this day but also the discovery even in those daies of many corruptions, remaining yet uncorrected in our land as the prelacie/ the troubling ad persecutings of the godly by the prelates: the pluralities/ nonresidences/ double ministers/ the 3 booke of common prayer/ the ministers coming in covered with a white surplice the priests reading the confession the peoples following with loud voice the priests adding absolution/ etc. Their reading certaine psalmes ad lessons/ sometimes singing their plaine song/ the priests reading the creede the tossing of speeches betwene the priest ad the people: the people sometimes standing, sometimes kneeling/ the priest concluding with collects. After beginning anew the lesson is repeated betwene the priest and people of which Pope Gregorius was author: the manner of saying the same, sometimes with one under-song, sometime with another: divers corruptions they shew therein/ and yet they confesse they list not all the worse remaining among them: they also shew the corrupt manner of rather the prostitution of the Lords supper/ of boweling: the Ministers standing on the north side of the rable and that in his surplice the often repeating of the Lords prayer (as they call it) the rehearsing of the renne commandements by the people and priest / with collects/ epistles and gospels which Epistles/ and gospels they note to fill by severnte three leaves of the booke/ and the rest scarce so. they also note that the booke of common prayer prescribeth the same holy daies ad fasts on their eves to be holden by the Priests, which the papists doo very few except: The priest after these things saileth to repeating of other partes, sometimes in his reading prayers bowing the knee/ sometimes standing, sometimes kneeling: they the shew the priests corrupt deliberings of the sacraments: in the supper of the Lords the people receivend kneeling/ the priest againe repeating the Lordes prayer/ and concluding the same after the same manner as the papists did: in baptisme their corrupt manner of asking the God-fathers questions: their of asking the childe questions/ ad turning to the God-fathers they aswer: it is my desire of I will be baptized/ the priests crossing the childe in the forehead after ad charging the God-fathers that they bring the childe to the Bishop to be confirmed/ ad bishopped ad then priested some colour of reasons for their Byspopping/ pea (as they note) least any should think any error in this confirmation they take a papper of a charchefisme which consisteth of the articles of the faith/ the Lordes prayer/ and the renne commandements/ and all this is dispatched in lesse then two leaves.

To these is joined their corrupt manner ad ceremonies of marriage, of which (say they) that we may passe over many more ceremonies: these folow who can suffer: the hus had laieyth downe a ring vpon the booke/ which the minister taking he giveth it in his hand/ ad biddeth him to put it on the fourth finger of his wifes left hand: he then this forme of wordes: with this ring I thee wedd. with my body I thee worship with all my worldly goods I thee endue. In the name of the Father the son/ and the holy Ghost.

They likewise shew the corrupt manner of visiting the sick/ of the buriall/ the priest meeting the cosse at the entrance of the Church parde with his booke in his hand, bringing it to the grave with reading/ praying there over it/ etc. The purification of become in childbed to be not onely in al things almost comon with the papists/ but also with the Jews/ because in stead of a lamb or dove they are commaunded to offer mony.

At length they confesse that shame ad pittie maketh the keepe close other things: pea they offered to prove it before al me that many things in the booke were superstitious impure ad imperfect: they preached against it/ ad would not have it imposed vpon the congregation: pea among many other things/ that (is said) provoked Gods anger

12. Clm. 2.

Feb. 17. 14.

11. Col. 12.

12. 10. 27.

3. See in the

troubles at

Frank. pa.

28. 10. 34.

where the

confusion

ad grossnes

of that booke

is plainly

discobred

almost

so pere since

ad is it not

now in such

more time

that the Lords

house

should be

cleansed/ ad

reformed.

pag. 1. 2. 4. 5.

Note he

rewital,

that in

their pres-

cript of

reading

the holy

scripture

they ac-

count

some booke

in the

old testam-

ent as least

edifying

and might

best be

spared: ad

in the new

they leave

the Apoc-

lips vnread

except. 3.

cha. and

yet God

hath said,

blessed is

he that roa-

deth, &c.

\* Read also  
 M. Fran.  
 Johnsons  
 booke a-  
 gainst Mr.  
 Hilderfain  
 pa. 10. 11. 12  
 13. and a-  
 gainst M.  
 Jacob/ pa.  
 63. 64. to 66  
 ¶ See in the  
 beginning  
 of the com-  
 mination in  
 the booke of  
 comō prai-  
 er where  
 thep confes  
 there is a  
 better refor-  
 mation  
 which was  
 to be wished  
 but thep  
 never came  
 to it.  
 † Psa. 80. 13  
 \* 2. Kin. 17.  
 9. etc.  
 Heb. 12. 15.  
 1. thes. 5. 2.  
 Job 31. 27. 28  
 Rev. 2. 20. 3.  
 † Psa. 107. 43  
 † Mat. 11. 19  
 † Mat. 23. 8.  
 † Psa. 8. 10.  
 11. 12. 13.  
 † Eccl. 11. 16.  
 † Eccl. 3. 1 etc  
 Job. 1. 7. etc  
 M. 11. 13. 25.  
 1. Pet. 5. 8  
 Luke 22. 31  
 † Act. 20. 29  
 † 3. John. v  
 9. 10.  
 \* 1. Kin. 13.  
 18. 19.  
 Gal. 2. 13.  
 † Act. 14. 21  
 † 2. Tim. 3. 12  
 and 4. 7. 8  
 † Pag. 211.

against England one was their slacknes in reforming of religion/ when time ad place was graunted / yea against them that would object that religion was perfect in England thep proved the contrarie by the breging of garments by troubling the Gospol/ by pluralities/nourresidences/ et c. And are not the same things still amisse in England/ ad many worse and grosse abuses/ which are further discovered in the Reformation of M. G. Sifford and in the booke called the discovery of the false Church/ ad per alas what boasting is there of the Church of England. Luke 16. 15. Revel. 18. 7

In the same troubles is the judgment of M. Calbin/ Bullinger/ Beza and other god-ly learned ministers both in Geneva ad Scotland sett downe concerning these things: Calbin alloweth their constancy/ that strove against them / willing them not to be so fearee and condemneth their stowardnes/ that strove for such popish dreges / he saith there be many tollerable foolish things in it/ and accounting it foolish/ childish / and trifling/ advertise them / that their stowardnes in striving for them hinder not the gospol/ that baine gloyp steal them not away: because they were loth to yeld to better things: but as Calbin then feared his judgment would not be accepted/ though he sought to get both parties to an agreemēt. so in dede it came to passe that the adberse part to ben thep. came againe into England by their pollicy pvedailed: per some remained faithful al their daies/ with patience waiting and hoping a bettering of things/ as in † wordes was pretended/ but not performed in dede to this dap.

¶ That these things had bene publish hed in Q. M. daies. in a presently after the time wherin they fel out: then how expert would the people have bene to take dede thereof: how great hope might there have bene that neither the prelacy: nor the booke had so crept in againe as they bid: but this want was in them/ they (it may be) following M. Calbins judgment/ and thinking to beare and winne with patience/ being overtaken with faire promises/ pretences of good intēts/ avoiding contention/ seeking unitie etc. But who now seeth not that after those times things bettered not / but the prelates having gotten in their heads/ like † swine but fit in further/ and were moze and moze fearee against reformation/ as also against the gospol that sought and laboured for it: and \* so is it in all fashood and corruptions both in false and true Churches/ if there be not a faithful resisting against them in the beginning.

The hinderance and hurt which I have observed to come as from other causes / so from the want of publishing these troubles in due time / and of the keeping of them in secret being printed/ hath bene one cause to move me to publish these things / that if God bouchsafe reformation in England the people may have care / not to let their Ministers be as Lordes over them but that the byerthen and congregation holde their power in observing Christs ordinance to give them \* passos and elders dole honour when they rule wel / and when they † sin to rebuke them openly / that others may feare. \* Heb. 13. 7. 17. 1. thes. 5. 12. 13. † 1. Pet. 20. Galath. 2. 11. 12. 13. 14

In those troubles at Frankford the reader if he observe/ shall finde that continually to them that sought the bettering of things trouble arose/ but still Gods good † had was with them/ so long as they were faithful: and as the reader I assure the wonderous \* providence of God towards them being persecuted by enemies without/ and dyden into a strange land/ so when they were at peace/ wel and blessed among themselves/ the malice of † Satan ceased not / but then also troubles arose from † among themselves/ wherein he shall see how stout / † and preempropt the evil part was: how the rulers would rule all/ and would not be ruled themselves: how they set down orders for others/ but none for themselves/ as also their manner of pleading for their corruptions/ on the other hand he shall see the rare courage/ and faithfulness of some standing forth against them/ the \* faintnes of some/ and the \* dissimbling of others: per the faithful went on/ and (though thozow many trials / tribulations/ ad crosses/ per) they found comfort.

Among other things which I have marked in those/ and these troubles / that also to the comfort of Godly ad faithful ministers with the rest may be observed/ one is † that M. Simon Soullartius one of the French ministers of the Church at Geneva bring the with others redy and willing to advise and helpe et c banished/ and per libing and abiding faithful to this dap/ God hath now raised up to him his sonne/ also named Simon Soullartius/ and French minister likewise (in the French Church here at Amsterdam)

and some troubles in the Eng. Church, at Amsterdam in Q. Eliz. daies. 93

Amsterdam) godly and learned / who hath bene most ready in these troubles to do what  
good he might to have made a peace: a good branch of such a tree / not that I reckon  
it as a merit to the Father / for godly Fathers may have many godly children: but ob- <sup>† Isa. 61. 3. 4</sup>  
serve Gods mercie therein to the godly & and their generation that thereby the mini- <sup>† Jer. 18.</sup>  
sters in England may be stirred up to be faithful to Christ and his people: if the pe- <sup>1. Sam. 2</sup>  
sion that Gods blessing should be upon their generation: as on the contrary the hand of <sup>12. etc.</sup>  
God may be marked to be upon many people usually against all the Prelates and Priests <sup>3. Eze. 10. 4</sup>  
children in England: and few or none of them that become renowned for their virtues <sup>Dumb. 25.</sup>  
and Godlines howsoever by reason of their riches they are sometimes exalted / and <sup>10. 11. 12. 13.</sup>  
reckoned of in the world.

These things (besides the agreements and differences) have I noted,  
and thought it my duty to sett downe, as a taste to draw on the godly  
reader to a further reading, and considering of that discourse, and if my  
adversaries or any other think, that I have bene too long or tedious in  
setting downe these things, or in the agreements, and differences, let the  
know and consider, that I have so sett them downe as in other respectes,  
so because (as \* before I confesse) by them a stronger apology of sincerity: \* <sup>Page 72</sup>  
and a manifest discovery of such heady Pastors, and elders with their  
corrupt dealings is sett downe, then my ability can afford: onely my com- <sup>† Page 7.</sup>  
fort is, (as in that to the Pastor I have written) that the \* Lord giving  
mee to vvil, and to do that which I can, he vvil not requier more at my <sup>\* Mat. 23.</sup>  
hands: if men notwithstanding vvil requier it, let them enter into them <sup>11. etc.</sup>  
selves, if they in their measures, dealings, and actions would be dealt <sup>2. Cor. 8. 12.</sup>  
with accordingly. <sup>12.</sup>

Now so nere as I can, and so briefly as I may (it being a discourse  
of nine or tenne yeares) I shall set downe the ground  
causes and proceedings, of, in, and about these  
troubles in the English Church  
at Amsterdam.

THE

24  
THE GROVND, BEGINNING AND PROCEEDINGS OF, IN  
and about some troubles and excommunications in the  
English Church at Amsterdam.

7 By their  
excommu-  
nications  
ad begings  
to print  
they force  
me to relate  
these things  
fore against  
my wil: so  
that if  
things (be-  
meete to be  
repeated o:  
named) be  
related let  
the bidders  
rather then  
the bidden  
be blamed.  
1. Cor. 5. 1  
# 3. 18  
# That ha-  
be I alway  
s found/  
that my  
brother  
could never  
endure to  
be contrai-  
ed by me/  
though I  
had never  
to lust a  
cause/ and  
that him-  
self after-  
ward came  
to practise  
the same as  
in the dis-  
course befo-  
re/ and in  
that which  
followeth  
dorth/ and  
will appeat.  
3. A. 29.  
20. 21.  
# The wo:  
deinbriged  
may seem:  
hath/ but I  
can prove it/  
if they urge it/  
and some grounds thereof I have tolde him privately/ if he  
think the not sound/ let him name/ and take them away in his answer. 1. Heb. 13. 4. + Gen. 2. 20. to 25.  
her/ that

In the years 1594. there being reporte that M. Francis Iohnson prisoner  
in the Clink at London, was a suitor to m. Tomison Boys, a widow/  
and divers speeches being in the mouthes of the byrth about it / some  
thinking that shew was no meete match for him: it fel out that he wrote  
to his brother George Iohnson then also prisoner in the Fleet, (and not  
suffered to come the one to the other) to know his iudgment and minde  
whether the said M. T. B. was not a fitt match for him: Whereunto he  
answered him / that though he were very lothe to contraiy him (having  
heard how farr the matter was proceeded in / ad knowing how hardly  
he could endure to be contrariet) that yet he durst not but tel him his  
minde/ and shew him in the letter/ that the reasons were many why he  
ought (in his iudgment) to leave of his desire in that behalf and not to  
proceed/ he being prisoner for the Chancel / striving for sincerity in the  
eyes of all men/ and she being much noted for pride / which would give  
great offence/ if he should marie such a one/ and it should not be reformed:  
adding other reasons also / which I thinke not meete to be named o:  
printed (except he force me further in his boasted answer / and wil have  
his nakednes more discovered) This of pride I onely name/ as having  
bene the ground and cause of all these troubles: vpon the said reasons I  
exhorted and requested him rather to enquire / And think of some other/  
the marjng of whom might be without tust offence.

He returned answer againe/ some of the reasons he answered / others  
he did not/ but with sharpe and hoate words (in stead of answers) sought  
to make G. F. yeld unto him: Wherevpon some letters passed betwene  
them: but at length it appeared/ that he was so invicigled / and overca-  
ried with the said M. T. B. that no reasons o: requests (howsoever he  
pretended to aske iudgment) could persuade him to the contrary/ neither  
would he minde any other/ though he were tolde/ and much urged / that  
if he married her many offences would follow/ which all of vs by lament-  
able experience have found / and what offences wil yet follow / who  
knoweth?

And here (by the way) let all pastors teachers/ and brethren (especially being under  
the crosse) be exhorted/ admonished/ how and with whom they toine themselves in that  
honorable estate of marriage/ that God the 1. ordainer and first celebratour thereof be  
not dishonoured: the truth reproched the hearts of brethren grieved/ and the mouthes  
of men without iustly opened against them: all which have fallen out by the pride of  
this Pastors wife.

In the same yeare/ about the moneths called August/ o: Septemb. (so  
far as I remember) the said M. Tompson Bois coming to visit G. F.  
prisoner in the Fleet/ after some speeches had/ G. F. desired her / that/  
if his Brother should proceede to marriage with her (as it seemed he  
would) / see then would reforme her self in her apparel accordyng to his  
estate and calling: he then promised/ that if they married / she would do/  
as became his estate: at which answer G. F. much reioiced / ad thanked  
him: but I can prove it/ if they urge it/ and some grounds thereof I have tolde him privately/ if he  
think the not sound/ let him name/ and take them away in his answer. 1. Heb. 13. 4. + Gen. 2. 20. to 25.  
her/ that

The ground, beginnings, and proceedings in some troubles, &c. 93  
her/that shee tooke his request in such good part/as she then in wordes  
feamed.

Within few weekes after / the Pastor M. Fran. Iohnson, (having liberty  
to goe a-brode with a keyer) came to his brother in the Fleete / and tolde  
him/that he purposed to marry the said Meis. Bois : demanding / if he  
could shew any cause / why he should not. G. I. answered/that he had  
written unto him his minde/and shewed him reasons / as also noted of  
sciences/that might arise ther vpon : so that he thought he ought not to pro-  
ceede therein: then they sel into conference about the reasons: at length the  
Pastor wared so short / and hoate / that he said he might do it without  
G. I. his consent: true (said G. I.) you may/ad I tel you but my minde/  
you demanding it of me: and in conclusion he said he would proceede: to  
which G. I. said/that he then would pray God to passe over the offen-  
ces/ and to give a blessing if it were his will: and so they parted.

Shortly after they proceeded in marriage secretly: she againe coming  
to visit G. I. was in moze garish / and proud apparel/then before he had  
seene her: he againe dealt with her/that she would reforme it : she againe  
gave him good wordes: yet comming afterward he saw no amendment/  
wherevpon he was now the moze earnest with her/ they being now ma-  
ried. But she now changed her answer (taught I fear by her husband)  
and said/that if G. I. could prove them to be unlawful by the word of  
God/she would leave them: he perceiving this dealing in her/so to chage  
her former wordes/ to dissimble/and not keepe promise (like the sonne,  
who said he would goe, but did not) was much grieved/and yet he pro-  
ved to prove unto her by the scriptures/that such apparel became not  
a Pastors wife/specially he being under persecution: in prison: and often  
looking for death/ but she would not be persuaded : and so for that time  
shee parted: the next time she came G. I. still dealt with her / and shewed  
her now from \* Isah the Prophet, that the daughters of Zion were rebuked  
for such like things in their age: but she shifed it off/ that hers were decent/  
and that all the creatures of God were lawfull to the children of God:  
which G. I. hearing/and perceiving that she had now learned moe shifts  
to cover these things/ he was very sorrowfull much grieved/ being also ear-  
nest with her/ he shewed her that proud apparel and fashions of worldly  
dames were not decent in a Pastors wife: that the creatures / though  
lawful to be used/ yet not to be abused : and that if she pleaded not any  
thing for hers/which might not be pleaded for any pride whatsoever: at  
this time she parted discontented / and ceased afterward to come as she  
was wont.

At length it comming to be known/that they were married / the Pastor  
was clapt by close prisoner againe by the Archprelat of Canterbury for  
marrying in prison/and not after their lawfull/superstitious/and popish  
manner : the keepers also were commaunded not to suffer her to come at  
him. It comming thus to be knowne unto all/that they were married/ad  
she being mett in her apparel unreformed/it was most grievous/and la-  
mentable to heare what reproches and speeches were given out about M.  
Fran. Iohnson the pastor wives pride, apparel, and behaviour, and great offere

† Jer. 2. 5.  
6. 20  
† Math. 23.  
30.  
† Rom. 13. 2  
1. Tim. 2. 9.  
10.  
1. Pet. 3. 2, 3  
4. 5.  
\* Isah. 3. 16  
17. 18. 20 24.

11. Cor. 6. 12  
and 10. 23.



was given thereby to all sortes of people. **G. J.** his brother hearing hereof/ and knowing what had passed betweene them about her apparel so as she came no more to him/ he wrote letters to her about the same/ but no amendment could be gotten at her hands: the reproches and offences spea-  
ding abroad/ diuers were greued: **G. J.** desired some of them to deal with **M. F. Johnson** about it/ but they were loth and would not/ thē he wrote a letter to his brother and her/ shewing thē the greivous reproches/ ad reproches/ which were reportēd/ ad spake her horning/ admonishing/ ad requesting thē in love/ that things might be reformed. It was as foloweth

† The original of this letter came to hand/

since **G. J.** was excommunicated/ he not knowing other wise/ but that it had bene made away with all the other writings/ which were about this matter.

† 1. Thes. 5

23.

† 1. Cor. 9. 1.

and 13. 17.

† Matt. 18.

25.

† 1. Cor. 13.

† 1. Thes. 3. 1.

† Brother

you must

remember

in what

estate you

were when

I thus

wrote

to you.

1. Tim. 5. 26

† Brother

I wrote

the word

plainly to

you/ but to

name it in

pp. 1. I think it not meete/ persuaded thereto by Ephes. 5. 3. 4. if you be persuaded other wise you

The Lord & sanctify vs throughout and keepe our whole spirit/ soule / and body blameles vnto the appearing of our Lord Iesus Christ.

Beloved I wrote a note to you yesternight about your wifes apparel / desiring from you the present and speedy reformation thereof / and having heard since that time by one that is not as yet ioued to the Church some speeches and reproches given abroad/ my soule and heart is greued / and I & would mine eyes could speed teares inough that the attire/ and behaviour of them/ that in worde profess the feare of God should give any occasion and cause thereof and I dare not in respect of my duety to God/ (as also euen in other duties/ but open them to you. For before I open them to you both/ for this letter I write both to you and to her/ seeing I have dealt according to the \* rule first privately with each of you and I see a to much \* daubing/ and covering / for these baine things in you both/ I pray you before you proceede any further in the letter/ take your times/ and reade and consider/ 1. Sa. 3. 16. to 24. Mat. 11. 8. Silken/ and soft clothing / becometh not the houses of teachers. Rom. 12. 3. 1. Tim. 2. 9. 10. 1. Pet. 3. 3. 1. Thess. 5. 22. And I pray you againe and againe weigh them as in the presence of the fearer of the hearens/ and the Lord open your understandings in all things/ 1. Tim. 2. 7.

As touching the speeches / some of them are not to be named / or thought of by Christians / but I pray you consider them are not mine / but theirs that reported them and so nere as I can remember them I will set them downe that the greater feare/ and loathing of baine attire may be wrought in you. It was said by one that Johnson had married a brave girt/ but (saith he) I think she is not worth him yet/ I pray God shee make him not (I asham to write it / but I must tell you his words) a. &. she is very fine in apparel/ and a bouncing girtle it is. Oh that our attire/ or behavious should cause such speeches the Lord give vs to lothe it ad sanctify the inward/ and outward man. It being answered that he had the attire before she was yours/ it was replied/ ad I take in my soule most truly repented/ that he ought euen before marriage/ to have reformed it/ or not to have married her/ yea/ and then will say when they tel vs of a fault etc. that wee must not defer an houre. Think both of you hereof/ and whether you were not both of you entreated in this behalfe / that things might be reformed/ before you were married / your hearts can tell you/ and my self also.

Again it was said / that if any of the teachers wives amoug them should go so / wee would say then were bounding Priests wives. Further Johnsons wife and the Bishop (as then call him) of Londons wife for pride and baine apparel were ioined together. Oh is not this heayn / can your eyes abstain from weeping/ ad your heart from mourning that they that seke the sincerety of the Gos-

pel/ and

pel/ and the most pontifical p[re]sts wife should in baner be ioined together. It was said also by one, that if he should ioine to the Church/ and his b[er]then be in neede be- pond seas. rather then he would weare a golde ring / he would sleepe with them also: what map we then say to 3.4. of 5. golde \* rings at once?

Againe her bus[band]s and her w[ha]le bones in her b[re]st are to manifest / and who crieth not out againe. At them: so that many of the Saints are grieved. Further said one (being a woolling) if puritanes wives weare (see what occasion by her is giden of filthy wordes) a. then said he to his wife thou shalt haue a. 3. also. These are to let me reason from hence. If the world and they / that are without see and coude- ne these things/ how much more they that profess the fear of God: but 3. confesse our b[er] then and my selfe haue 7 feare to much neglected our duties herein / and therefore the Lord maketh them that are without to do it to make you and be the more to be asha- med: but beloved if there be not present reformation by Gods assistance 3. wil get my b[er] then to deal herein with me and to stand out against it. and if they wil not (but 3. 3. name hope then wil) my God assisting me I wil be opposite againe my b[er] then / and stand not thus / for the cause of my God / and the holy profession : for 1. Tim. 5. 19. 20. reache me not the this.

Be not offended that 3. am thus earnest / for if you and she were 10000. times my brother and sister the Lord and his cause is dearer to me. And if you for the rea- son above love the Lord. Phil. 2. 1. If you desire the comfort and quiet of the faithles: ad the asha- ming and stopping of the aduersaries amend these 4. things present: 1. pul of that mentioned / excessive deale of lace: out with the w[ha]le bones in the sleeves : bying it into a modest forme: let the buske/ ad w[ha]le bones in the b[re]st be wholly left. 2. let the schewy hat purpose I be left of and a sober rafter hat / or a felt hat with a tuft of velvet be in the stead. 3. to do it: let the abhominable and lothesome (3. am ashamed to name it/ and the Lord make her ept necessari- ashamed to weare it) \* codpree fashion in the b[re]st be left. 4. the blew ad great starched r[ai]s by your cuffs the musk and rings be left. etc. and let sobyettie and modesty be used.

But here (as in power note) you wil demand/ how shal this be done: where is mony? I could answer many waies / but 3. answer. 1. if she deal fairly fully with you / she hath mony plenty : for there is one on Ludgate hil said / her bus[band] left her worth 300. pounds and he would be bound to giue her 200 pound redp mony for that which she had.

But let it be graunted/ that you haue not mony the let it be done byen your credit: and I doubt not but God wil provide: if you be lord hereunto/ per 3. I wil go on / rather it you then the holy profession and people of GOD should be evil spoken of / 3. will get some to let her haue things by the meanes and credit which the Lord hath giuen to you wor- me.

You must pardon me that 3. set down these courses / and if the Lord things/ and change your hearts and affections to read these vanities vnder your feet: I doubt so force me not but these earnest admonitions will increase 3. love : if not / his blessed will be to name it/ done.

Oh how heapy a thing is it that the teachers negligence in reforming esse 3. his wife should by woollings be espied/ and then much more by the Saints. I would not hope your questions in your note are hereby the former things answered. both what haue na- to do with these baine attires / and how to provide other. And whereas you speake of keeping her sick / I pray both you and her to looke vp to the LORD : rest I do not vpon him : and provoke him not : see that your hearts be bright / and that seme other. And here let me add / what was added 3. 28. 23 concerning her / I write it that she may enter into her closer and examine her heart: it was said of her by some / that know her / that they thought she would play

\* Sapphira with you : the LORD roose out distrust / and couetousnes cut

\* Forso m<sup>a</sup>  
np did  
pouitessi  
weare. 7  
being in  
pissow  
the b[er]then  
in great ne  
cessity be-  
pond the  
seas.  
3. 3. name  
hope then wil  
for the cause  
of my God /  
and the holy  
profession :  
for 1. Tim.  
5. 19. 20.  
reache me  
not the this.  
wooldefor  
the rea-  
son above  
mentioned/  
neither  
purpose I  
be left of  
ept necessari-  
ty by your  
ce me there  
to. as it  
hath to the  
publishing  
of this dis-  
course.  
You na-  
me it you  
selles in  
your wor-  
me it  
med it. as  
rest I do not  
seme other.  
3. 28. 23  
Act. 5. 7. etc

of al our hearts: p<sup>r</sup>ea some said that she would not be reformed for you / and that she would burst your heart: but (as I said) I hope she wil prove them all liars / and that things should presently be amended. She maketh her earlagement her former husbands daies / and her dealing with him to be called to minde / but as I answered she was not then of the Church with other such things.

Thus I have p<sup>r</sup>esently written to you / God grant you to consult together and to make a p<sup>r</sup>esent reformation. M<sup>ay</sup> there are th<sup>at</sup> it would please to you bothe here- of / but then say: then will not m<sup>ake</sup> a double and then feare it would offend you: wel (as I said) then ought to feare God / and if their love were thowow / it would burst out / and be ile with you a id not su for you in point sin. Levit. 19. 17.

† Mat. 7. 34. Luke 14. 28. The copp (w<sup>h</sup> agee- ment to is made be- twene vs) I have to be there by 1. Pet. 3. 1. This one thing that a p<sup>r</sup>ofessour should say that her behaviour: and apparel etc. had moze weakned her then ever she could do her good. Alas I confesse / that p<sup>r</sup>o- woman should build moze strongly but how heaby: how heaby is this / that we by our attire / or conberfation / should offend: whereas we ought to winne others even by our attire. 1. Pet. 3. 1.

† The Lord a nend vs enteraige our faith and mortify and sanc- tify our afections for thy meep sake in Christ Jesus / amen. Beloved I wil hope a c<sup>o</sup>py of this letter faire written / because the Lord hath reformed my soule not to leave til reformation be had and th<sup>at</sup> refoze I hercit to see our p<sup>r</sup>ecedings. If re- formation be had / God willing I wil praise him / and this letter and others I wil burne also.

I expect an answer and I desire it may be onely a p<sup>r</sup>omise to am<sup>o</sup>nd things forth with / ad not to reason any further. Let Maria. Vitzgha Mrs. Scot- tel much more Maria. Holmes be a patene of modesty etc. If hee will not he is abode: that wil bring missep upon her. Isa. 26. 10. to 14 but I hope she will ad my soule desiereth / and expecteth better things of her.

There hath not any as yet seen this letter / save my Father who was p<sup>r</sup>esent / and heard all / and p<sup>r</sup>omised to keepe secreet: for I think it not convenient / but to deale secreetly first. I say you let her read this letter: for if you will not / I will send her a c<sup>o</sup>py: but I doubt not / but you wil let her see it. If at any time this vaine attire might be used (as I think it at all times / & balawful) pet to b<sup>e</sup>fit her husband being in prison / & a close prison for m<sup>ar</sup>ping / it is far more balawful ad argueth (let her examine it) that her heart is not so mortified / and sanctified / as it ought to be.

The God and Father of mercies passe over our sins / gibe vs / while it is called to day / moze / and in me to walke as becometh his ghosgel to his praise: the comfort of his people and our owne / soles thowow Jesus Christ / God blessed / and to be obied for ever / and ever / Amen.

Mon, 2. 19. 1595.

\* Sister since I wrote this letter and being writing out a c<sup>o</sup>py / I thought it best / that you should first read it / and if the Lord move your soule ad heart to refozme your selfe presently / then these things neede not to be tolde your husband: for what grief of soule it will bring him / who knoweth? If you will not reforme without further notice / then I desire you as you feare the Lord and love your husband / to give this letter a- gain to my Father / that he may conbey it to my brother / and the Lord passing over our sins / gibe a blessing to it.

My soule desiereth that all things be done for the best to his gl<sup>o</sup>ry yours / and our comfortes. I have requested my Father to be earnest with my brother and you / & to take heed by Elies example / that he deale not slackly in this busines: for it is the Lordes cause and his peoples. I beseech you therefore accept our love in good parte / and the Lord give a blessing to our labours.

Your brother in the faith / and sufferings of Christ / earnestly desiering your peace / and comforte in the Lorde.

George Iohnson.

This

† Mat. 7. 34. Luke 14. 28. The copp (w<sup>h</sup> agee- ment to is made be- twene vs) I have to be there by 1. Pet. 3. 1. This one thing that a p<sup>r</sup>ofessour should say that her behaviour: and apparel etc. had moze weakned her then ever she could do her good. Alas I confesse / that p<sup>r</sup>o- woman should build moze strongly but how heaby: how heaby is this / that we by our attire / or conberfation / should offend: whereas we ought to winne others even by our attire. 1. Pet. 3. 1.

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This was the letter/which was sent and delivered unto her/but pre-  
baild not/as was desired/wherevpon shee conueied it to him. He tooke  
the letter in so ill parte/that he returned taunts/and rebilings/calling his  
brother fantastical/sond/ignorant/anabaptistical/and such like/boasting  
also of the modesty/and wysdome of his wife:pea so far came he and she/  
that (though such offences arose by her pride/per) they boasted that she  
was innocent/and righteous. Wherevpon G. I. seing him: and her so  
overcaried/so far from amendment/so putting of admonitions and re-  
quests with scoffs and reproches:also so boasting (when such grosse of-  
fences were given by her: and her fashions ad apparel shewed to be bea-  
thes of the + Apottles exhortations and rules) he wrote / that he feared  
he might say to her/as Ieremy + said to the people in his time (having  
boasted after the like manner) Thou hast an whores sozehead / thou cast  
not (oz wilt not) be ashamed. But neither with admonitions/requests oz  
sharpe writing would they be wome to reforme / but perverted my  
wordes/as if I had charged her with whoredome/and taking things in  
the evil parte/so that to catch me in my \* wordes / and to bring a + blot  
vpon me: recompensing + me evil for the good I sought unto them/ and  
hated for my friends hip.

If the Pastor denie that he tooke the letters in so ill part, or that he so  
perverted the, let his crying out against this letter, (which was thought  
would never have come to light) that it was the abhominablest written  
letter, that ever was written: by his (Dan. Stud. also witnessing the same  
and + ioyning with him) exaggerating, and enlarging speeches against  
the same, that it was the vilest, vngodlyest letter: and that they could not  
expresse the wickednes thereof, eue thereby drawing the people to forsake  
G. I. so afterward by litel ad litel to draw the to their wil: yea at length  
to excommunicate him.) Let I say his dealing against this letter witness  
to his face, and let godly wise Christians iudg, whether G. I. deserved to  
be so handled, and the letter, with the maner of writing to be iudged ab-  
hominable, ad whether he ought so to take it, and recompense his bro-  
ther as he hath: as also let iudgment be given of the other letters accord-  
ing to this, it being (even mine + enemies being witnesses and iudges) the  
abhonablest of all the rest: as also let them weigh and iudg, if G. I. ra-  
ther have not found true the complaint of + Amos. They hated him  
that rebuked in the gate, and abhorred him that speaketh vprightly. Yea,  
they that could, imagine, devise, and sett a face vpon it that this letter  
was so abhominable, ad hereby draw the people from their constancy to  
excommunicate the admonisher of them, do they not witness that they  
could not suffer the \* wordes of exhortation? that they tooke things in  
the evil part, that what wil they not pervert to sett a shine vpon their  
matter, who so account, iudg and pervert the duties of declaring vnto

+ 1. Cor. 5. 2.  
Rom. 12. 1  
1. Cl. 2. 9. 10  
1. Pet. 5. 3  
etc.  
+ Confer.  
Jerem. 33  
with 2. 35  
\* Isa. 22. 10  
21.  
+ Job. 9. 7.  
8. 9.  
+ Psal. 109.  
3. 4. 5. etc.  
Iere. 18. 19.  
20/ etc.  
+ Job. 16. 5  
+ Deut. 32.  
31.  
+ Amo. 5. 10  
+ Heb. 13. 23  
+ Isa. 59. 14  
15.

1r. Cor. 5. 1.  
etc.

the what was reported abroad, of exhortation, and of request in the best manner I could? The 1<sup>st</sup> Corinthians so perverted not the Apostles words when he wrote vnto them what was reported and heard: but of this letter, and of their dealings about the same, these things will more appear in the particular accusations, which they grounded and drew therefrom, and in the answers to the same, both which follow in this discourse. Only here in the beginning I thought needful to relate thus much if the Pastor should deny that he so perverted things, or tooke the letter in so ill parte.

\* Mat. 18.  
16. 17. etc.  
\* 2r. 15.

When G. J. saw that he could not prevaile by private admonition he wrote vnto two brethren / M. Settel a preacher then prisoner in the Sacre house / and to M. Studley / one of the elders of the Church / prisoner also in Newgate / requesting them / that they would iointly with him according to the rule / to admonish the Pastor and his wife of the greivous offences which arose by her pride / seeing he had long dealt with them privately \* alone / and they would not hearken: they promised to iointly with him therein / and so they writing letters to the Pastor hereabout sent the first to G. J. to read: M. Studley writing to him (I wel remember) to be admonished by Salomons example / who was blinded with women: M. Settel also wrote earnestly against the apparel: what answer he gave to the letters I know not: and to my remembrance I never heard / that he answered them: but afterward (having got againe the same liberty which he had before / to go abroad with a keeper) he came to their severall prisons / and how he dealt with them the Lord knoweth / but so he dealt / as they relented: and M. Settel having the like liberty / which the Pastor had / they two with the Pastors wife came to the Fleet / and would have had G. J. to relent also: pleading that the fashions and apparel which she used / were things indifferent: that they were in her liberty to use or not to use / with such like reasons of decency / ability / etc. Which G. J. hearing / and marking / that her apparel in some things was become modest / the excessive lace upon her sleeves having a cover drawn over it / the fashion of her best being not so garish / so low / and so slyt / as it was wont to be / as also her hat and band not so pouthful and topish as they were wont to be / he was glad to see that change / hoping more would follow / and asked if M. Studley were of the same minde with the / as they had related: they answered that he was: and the Pastor and shee said to M. Settel that the apparel was now as it was wont to be: I shewed them that there was great difference in going with the lace uncovered so pouthful as pong Marchants wives / and having that drawn over which covered the pouthfulness and excess: the fashion also of the band (from a twined fashion which pong dames used) changed to a sober fashion the hart also not so topishly set as it was wont to be / and the best also now modest in comparison of that was before: the Pastor began to be very hote / calling G. J. fantastical / that he should see that he inclined not to Anabaptistry: and so about these things



things some words passed between them till at length G. J. said that the things being amended he would not strive further: but the pastor being very hote would have G. J. to acknowledge that he miscaied himselfe in writing the letters / and to peld that the things were indifferent and in her power / to use or not to use: M. Sertel labouring to pacify him / urged me to relent. When G. J. saw M. Sertel so changed / and heard that M. Stud. had also flinched / he was much moved / and told them he could not relent to be of their minde therein / and began to urge the Pastors / and M. Sertels conferences / if such fashions and things as he had written / and admonished her of in private were lawfull in a Pastors Wife / specially in her / he being in such estate and conditio as he was / to wit / in prison for the Gospel as a light upon an hill in the eyes of all men / Hereat M. Sertel stood mute / but the Pastor stormed / and very hote words passed between the brothers / so as the Pastor and his wife went away much discontented and displeased M. Sertel following the also. G. J. accompanying them thow the court of the prison to bring them to the dooze : while they staid for the porter to let them forth he talked with M. Sertel / stirring him up / and telling him / that he wondered that he was so carried away with the Pastors fury: to which he replied / that the Pastor was so running in disputing as he would not stand against him / neither was he able to do it / except the matter were so plaine / and evident / as no man could say ought against it: at which reply G. J. halfe amazed yet answered him / that he who would defend a iust cause must not be discouraged by the cunning of the gainers: or his owne inability / but looke to the strength of truth which defendeth it selfe / and the defenders of it / as also unto the power and wisdom of God / whose weakness is stronger then man: while they thus spake together / the porter opened the gate / and so he went away with the Pastor / and his Wife: since which time I know not / whether I ever saw him / or no / but such (to my remembrance) was his reply / and so excused he himselfe / and his flinching. Within a litle while after getting forth of prison upon odd conditions / he was not long faithfull but he also flinched / and left the truth it selfe: and (for any thing I know) continueth so unto this day: the Lord (if he belong unto him) gibe him true and unfeined repentance / that he may againe returne / and be found faithfull.

The Pastor and M. Sertel having thus dealt with G. J. and not obtaining their purpose Dan. Stud. wrote to him / pretending sundry things / to make him peld: which he answering in the next letters M. Stud. fell to reasoning to threatening the referees of the Church: Which his threatening seemed in deeds more strange then all the other dealings / that the censures of the Church should be drawe forth / and threatened against him / who by requests / exhortations and admonitions according to the rules prescribed sought the reformation of things: yea so much the stranger was it / that he who had joined in the duty of admonition / being not content himselfe should so be & changed as to be angry with another being constant / and to seek to dismay and discourage him by threatening the censures.

+ Mat. 5. 14  
eph. 5. 8. etc.  
Phil. 2. 15.  
16.  
+ Account/  
and reckon-  
ing must  
be made of  
the adversa-  
ries strength  
cunnings  
etc. also of  
our own in-  
ability / yet  
not to dis-  
courage or  
to make to  
leabros but  
to seeke the  
more  
strength and  
sufficiency  
from God.  
Luke 14. 28.  
to 35.

Act. 9. 21. 22.  
2. Cor. 3. 5  
Phil. 4. 13  
2. Tim. 2. 1  
to 15.  
Rev. 2. and 3

3 Psal. 55. 12  
13. 14  
Obad. b. 7.

1. tim. 4. 12.  
with 2. tim.  
3. 3. etc.

† In the his  
stop of M.  
Calvins  
life.

§ In like  
maner said  
Amaziah/  
Amos cap.  
7. 10. But  
hard wo-  
des must  
not make  
vs leave of  
good due-  
ties.

Acts. 23. 22  
and 25. 22.  
with 24. 5.  
to 16.

\* Ro. 12. 18.  
† If such  
dealing be  
overcarriage  
in what case  
were the  
prophets  
as Apostles  
and what  
advantages  
might the  
people then  
have had  
against the  
if they had  
dealt as  
these do.

Jer. 1. and.  
3 and 7. and  
15. etc. Acc.  
7. and 13. ad  
28. 1. Co. 1.  
and 3. ad 1.  
1. Pet. 3. ad  
5/2. Pet. 2.  
 Jude the  
whole epist.

Rev. 2. ad 3. † I now directly pronounce her offender because since those times by a faithful stan-  
ding forth against her / she hath so confessed / as afterward wil appear. § I Job. 38. 1. Mic. 3. 8.

Gal. 6. 9. 1. Thess. 5. 19.

And here I desire that parte of M. Stud, maner of dealing may be observed, who having himselfe failed and flinched, would have others do the like, and when he could not prevaile, then to abuse the censure to bring his enterprise to passe: and surely since those daies he hath much abused the holy censures in his owne, his wives, and her daughters case, against Mr Ony, and B. W. and likewise in his brother Martins case against Mrs. Gr vvhich the Lord hath in parte iudged, and required at his hands, and wil further require, if he repent not.

At that time G. J. not much acquainted with such threats / and being per but a yong souldier was somewhat afraid / and troubled herewith: where vpon he much thinking / and meditating the Lord brought to his minde the stop / of the dealing against M. Calvin for standing forth against some special persons / then bringing him from Geneva for the same: but so the Lord wrought as he was wel againe called to that title: with this era- iudged / and afterward he was againe called to that title: with this era- ple was G. J. comforted / and wrote the summe thereof to M. Stud. with which letter he was much stirred / saying to others that G. J. was the vnrasonablest man that ever he dealt withal. but no answer sent he to the letter: pretending that he would have no more dealing with G. J.

The matter for a time sleeping M. Bishop and David Buxtor labor- red to compound it / and at length effected it / G. J. through their many faire entreaties / through the Pastors cunning reasoning / and specially being desirous of peace / peelding much vnto them / prea to acknowledge overcarriage in admonishing the Pastors wife: and per she was not bra- wnen to confesse any one thing. Agreement and peace thus made / and cer- tified to M. Stud. he seemed glad / but yet craftely (as alwaies in his dealings I have found him) sought to cast blockes in the way / and would have G. J. to subscribe to awriting which they had made / prea he vraged it very hotely: by which vrging (not unlike the prelates vrging their sub- scription) he made him the more to loke into their dealing th ybeing not contented with a foote or some peelding / but would have all in ad quench all 3. al and godlines: which he minding / and considering / feared that he had failed in peelding to confesse that he was overcarried / seeing his ma- ner of dealing was . 1. as by way of request. 2. by advise / and relating things reported. 3. by exhortation. 4. by admonition both milde and severe and in all these finding examples of the like in the scriptures: and yet the offender would not preelde / but contrariely boasted innocency / and righteousness scoffing and rebiling the admonisher in such dealing / and where so as the admonisher to confesse overcarriage in such dealing / and where the offender wared worse and worse / he thought he was by them decei- ved / and ought not to have ceased til the offences had bene acknow- ledged / left / and amended: and therefore though he were desirous (if it

were

were possible) to have peace with them / yet he durst not with his hand subscribe / seeing his conscience (vpon their vrging subscription) begun to doubt that his mouth had bene to haſte: and in deede he would not peele vnto Dan. Stud. herein : deſiring that if they brake the agreement for want thereof he might then be the moze warpe and wiſe not to ceaſe / til the offender prelded.

When Dan. Stud. could not get his wil herein / he was moze angry then befoze: and wrote to the Paſtor herreabout / ſeeking & to ſtir him vp in this matter / but he dealt moze wiſely (oh that he had alwaies bene ſo) and would nor then be ſeduced by him / but ſought continuance of peace / not wvying & the noſe to cauſe blood to come.

So agreement continued a long time betwene the brothers / and many tokens of frendſhip paſſed betwene them / and al frendes were glad: onely Dan. Stud. grumbled / and (as appeared afterwarde) watched to catch occasions / and yet pretended frendſhip to G. J. howſeuer he intended to entrap him. Ye a peace ſo continued betwene the brothers / that it being thought and reported they ſhould both be called forth / and put to death for the faith / which they witneſſed in bonds / it was thought beſt / and agreed / that the writings afozeſaid / which paſſed betwene the about theſe things ſhould be made away / that ſo no occaſion might be left / where by it might be known after their death that ſuch contentio had bene betwene them about ſuch matters : and ſo in deede they which I had wene made away / and the reſt alſo / ſo far as I knew: I the rather being moſt willing thereto / remembering that the aduerſaries tooke a occaſion of offence ad accusation in Q. Maries dales againſt the godly brethren / becauſe of ſome controuerſy or contention that was among them.

The aduerſaries being fruſtrated in their deviſes / and getting not their purpoſes and deſiers to put the brothers to death / they ſtil continued priſoners. About a yere or twoo after ( to my remembrance ) it fell out / that offence againe was taken at the Paſtors wiſes pride / and his vanity thet about: which was ſignified to G. J. The party that was offended / and the teller being a brother / G. J. deſired him to deal with the Paſtor / and her / ſhewing him that it was his duety to deal therein. His anſwer was / that he durſt not or that he was not able : and though G. J. much deſired / and vrged him not to ſpeak to him thereof (remembering what ſtrife he had about ſuch matters) but to perfoyme the duety himſelfe / yet could he not obtaine it of him: onely he greeued / mourned / and ſaid it was great offence in a Paſtors wife making ſuch holy profeſſion / her husband being in ſuch caſe / and ſuffering as he did for ſo glorious a truth: and deſiring G. J. to write to his brother thereof parted from him for that time. Herevpon he conſidering how heavily the pong gentleman (the Paſtor) take it / hath not forgotten who it was / and how he tooke it / and how troubleſome it was to him being very ſtrict / and uſuſly come to the cauſe / he wrote to the Paſtor his brother ſo lovingly as he could (and labouring what he might / to prebent offences becauſe of the former troubles) that if he would take it in good parte / keepe it to himſelfe / ad make a good

\* This appeared by their owne relation.

3 Bro. 31. 33

\* Sp hee ping notes againſt a dap.

1 Bro. 16. 24

25. 26

Jer. 9. 8

Obad. b. 7.

\* As in the ſtope of M.

Carlel the reader may ſee.

\* 2 Ebr. 19. 17

Psal. 141. 5.

1. theſ. 5. 11.

Mat. 18. 15

Heb. 10. 24

\* I gave him ſuch

offence. he being weak

ad not able

to bear it

that it after

ward was

fearcd to

be ſuch an

occaſion of

ſtumbling

to him / as

that he ſet

flat down

from the

cauſe it ſelfe

1. Cor. 8. 12 /

Mat. 18.

6. 7 etc.

t. Mica 7.5  
 Jer. 9. 4. 5  
 # 20. 18. 19  
 with 17. 14.  
 3 See here  
 of pag. 4. in  
 the preface  
 of each tra-  
 ction to M.  
 Fea. 30. 11.  
 son the pa-  
 stor.  
 \* 35. 12. 13.  
 # 1. El. 6. 4  
 2. Tim. 2.  
 14. 23  
 + I saw de-  
 sired and  
 sought; if he  
 of the deep  
 te and call  
 for profe-  
 Al half he  
 such reason  
 as the  
 think not  
 of.  
 3 Let men  
 that stand  
 against sin  
 be wary/  
 circumspect/  
 and wife  
 how they  
 proceed; for it  
 not onely  
 troubleth the  
 good con-  
 science quick-  
 eth the spi-  
 rit etc. but  
 embolden-  
 eth the  
 sinner.  
 Jer. 20. 8. 9  
 10. Eze. 24.  
 12. 13. 14

ble of it/he would write unto him what he had heard: The Pastor wrote  
 againe/ and soave letters passing betweene them about duties of secretp/  
 keeping things tolde to ourselves/ and making a right ad wile vse of the  
 at length the Pastor being cunning and suttel (by answers to his questions  
 propounded) gessed ad perceived whereabout it was/ where vpon he would  
 not promise secretp to his brother/ who then remembering the former  
 boones wrote to him/ that he would not deal therein/ least olde contentions  
 should be called/ ad new also arise: the Pastor made Dā. Strub. acquainted  
 therewith/ who (watching occasions as before to said) threw oile in the  
 fire/ and lett the Pastor on such a flame/ as his next letter to G. I. thun-  
 dered apace/ he perceiving to what these things would grow/ wrote to  
 his brother directly that he would not contend with him / writing vnto  
 him the sentences of Salomon: A brother offended is harder to winne the  
 a strong city/ and their contentions are like the barr of a palace ad there-  
 fore of the contentions be medled with to leave of: but he would not he-  
 arken writing againe bitterly ad sharply as in the former contentions  
 his answer was: Which G. I. seeing requested the bynger of them first to  
 reade them/ and if they were brotherly/ and Christian / to deliver them to  
 him/ if not to read them/ because if it were possible he would avoid con-  
 tending with him: still in stead of answer writing and returning vnto him  
 the former sentences: after ward the Pastor and Dau. Strub. sent the Pa-  
 stors wife/ M. Vellor/ and Lewis Jenkins to demand certaine questions  
 of him: to which G. I. said he would give no answer / seing he saw them  
 tend to contention/ and engendering of strife: the Pastors wife being very  
 peert/ and copper/ (much changed from the time before her marriage/ whise  
 she promised to reforme her selfe according to his estate) having now got  
 what she desired / and sought/ and having (belike) learned of her husband  
 cunning to cabil/ begun much to urge G. I. to answer: ad 3 byraided him  
 with his former acknowledgment/ to which he answered / that modesty  
 would become her better/ that she should rather seek meanes to make  
 peace/ having beene the roote of the former contentions/ then by such que-  
 stions to raise it againe: that touching his acknowledgment he feared he  
 had offended / and if it were to do/ he would not do it / before she should  
 confesse her offence: Here vpon passed many wordes/ M. Vellor/ and Le-  
 wis Jenkins taking her part/ by which she waied the more bold: G. I.  
 still desired her to be silent/ telling her that he hoped God would proue her  
 husbands and her suttelt / as in his providence he had prevented their  
 policie in sending her brother with the Pastors letter/ thinking to draw  
 him to reade it/ whether he would or no. Hereat she smiling scoffed / and  
 said in a deriding manner/ Gods providence/ Gods providence.

Now that the reader may know what was their sutteltie, ad their po-  
 licie, (so far as I perceived) it was thus. G. I. having written to the pastor,  
 when he saw him so impatient and bitter in his letters, that he vvolde  
 request his Father/ who vsually in al their troubles helped them as in all  
 things wherein he could, (so also with letters one from the other) to read  
 them

and excommunications in the English Church at Amsterdam, 10;  
 them first, and if they were brotherly to deliver them to him, if not to  
 make them away, desiring to avoid contention: so the Pastor wrote  
 againe. G. I. requested his Father to take it with him to his lodging, there  
 to read it, and to certify him thereof as before he requested him, which  
 his Father doing, told him the next day, that it was written as the other:  
 whereupon it was made away, and G. I. still returned answer that he would  
 not contend, grounding his letter upon those sentences of Salomon, re-  
 questing and exhorting the Pastor and his wife to cease contention: they  
 perceiving that G. I. had done as before he said he would, sent the next  
 letter (not by their Father, and yet he was there the same day, and a little  
 before they set) by a little youth her brother, of which G. I. received it, and  
 laid it down upon his desk, willing him to salute his brother, and sister,  
 the youth asked if he would not read it, G. I. marking the boies saucy-  
 nes in so demanding, and suspecting that somewhat lurked, willed him  
 to go about his business if he had done his message, as touching the letter  
 he would do therewith as he saw good, and so he let it lie till his F. came,  
 (who usually visited them in their prisons once if not twice a day) at evening  
 he coming, G. I. delivered him the letter, requested him to read it, as he  
 had done the other, and to deal therewith as before is mentioned, tel-  
 ling him also the manner of the boies demanding if he would read it:  
 which he hearing, and shewing that he had beene there the same day,  
 before the boy came, so as they might have sent it by him if they plea-  
 sed, we both of us thought their policy was not to send it by him, but by  
 the youth, they (it may be) imagining that G. I. would be so hasty, as  
 presently to read it, and not to wait till his F. came, but they were frustra-  
 ted: for he read it not, but kept it, and delivered it to his Father, requesting  
 him to deal as before with the other, the next day he returning shewed him  
 that it was as sharpe as the other, if not sharper: So G. I. answered it as the for-  
 mer, even by the same sentences, and to the same effect: after which time they set  
 no more letters; but the persons before named. Now he shewing her that by  
 gods providence, they were prevented in thinking to make him read their letter  
 (as before is said) scoffingly gibed and said, Gods providence, Gods providence.

Hereupon he rebuked her scoffing: and willed M. B. and A. J. to ad-  
 monish her: but they would seeme to excuse her: which he seeing / tolde  
 them / they ought not to deale partially / but they shifted it off / and fel to  
 speak of other things / he still urged them / specially M. Bellot / seeing he knew  
 how great offence was given by her / and how the brethren beyond the seas  
 were grieved about the same / but he could not get him to tell her to her  
 face thereof: she hearing this / turned it also off with a scoffe / that they  
 were a silly flighty people: G. I. wished her to leave of that manner  
 of \* laughing / telling her that modesty and godly gesture became her: she  
 weeping more and more displeased / hoate wordes passed betwene them /  
 she calling G. I. impudent / and he telling her she was to bolde +

So is he  
 in deed by  
 nature, but  
 afflictions/  
 tribulati-  
 ons / pri-  
 sons and troubles  
 sanctified/  
 are blessed  
 instructions/  
 and have  
 taught pa-  
 tience.

Pla. 119. 67  
 Job. 6. 23.  
 Rom. 5. 3. 4

His provi-  
 dence is in  
 the least  
 things / ebe  
 in the sal-  
 ling of a  
 bird / in the  
 preserving  
 of the hea-  
 res of our  
 heads / and  
 in directing  
 our steps. h  
 Mar. 10. 29  
 30. Luke 11  
 8. ad 12. 6.  
 1. Cor. 9. 9  
 30. 10. 24  
 Jer. 10. 23.  
 3. Feb. 19. 15.

16. 17.  
 1. Tim. 5. 21.  
 Mal. 2. 9  
 John 7. 24.  
 Job 13. 13. 14  
 30. 11. 26  
 31. 1. Tim.  
 2. 11. 12.  
 Tit. 2. 3.  
 1. pet. 3. 2. 4.

3. Isa. 48. 4



1. 2. Tim. 14. 26. 23. Titus. 3. 9. faced: M. B. and L. J. laboured to cover her dealing: he w<sup>o</sup>hed them to deal in re<sup>u</sup>prightly: whereat M. B. was silent/ but L. J. wared angry: and urged G. J. to answer the questions: he said he had given his answer/ that seeing thep<sup>e</sup> t<sup>e</sup>ded to strife/ he was perswaded it was better to be silent than to answer: so thep went away: and going away G. J. spake to them both privately/ that as thep had behinde her back spoken against the offences that arose about her/ so sh<sup>e</sup> should do it to her face/ and labour to suppress contentions / and the causes thereof: so for that time thep parted.

1. 2. Tim. 14. 26. 23. Titus. 3. 9. Some time after/ M. Leigh. M. Bellot/ Dabp Bystow / and Lewis Jenkins with the Pastors wife (to nip remembrance) also/ were againe sent to the Fleet by the Pastor and Dan. Stud. to deal with G. J. about these things/ and about recalling his acknowledg<sup>m</sup>ent: he answ<sup>r</sup>. them first concerning the questions as before namely/ that seeing thep demanded to know the thing that was tolde him/ also the parties name that tolde it: ad the telling thereof would (as he feared and saw) but breade controver<sup>s</sup>y/ he thought it rather better to be silent/ and so stopp contention/ then by telling to open the gap againe / which was stopped. 2ly concerning the recalling of the acknowledg<sup>m</sup>ent he said/ he did it not simply/ but that he saw he had failed the em and thought that if it were to do/ he should not do it as also/ if the Pastor and M. Stud. would so interpret his wo<sup>r</sup>des / and draw matter out of the same to raise againe the contentions / he must be content/ and howsoever he was lothe thep should be raised/ and to be drawn thereunto/ yet was he not altogether unwilling/ because his conscience had bene troubled/ ad was not pacified about the same: hoping if againe thep begun he should not perelde/ nor cease til she was brought to acknowledge guilt / and that God would wo<sup>r</sup>ke it for the best: hereupon much

1. 2. Tim. 14. 26. 23. Titus. 3. 9. conf<sup>e</sup>rence passed among them/ both sides propounding their reasons very peaceably/ but could not agree/ because thep would not deal otherwise then thep had in communion from the Pastor and M. Stud. and no reasons would satisfy them/ except thep might have answer to the questions propounded by the Pastor and M. Stud. Thep preparing to depart G. J. requested M. Leigh/ who called the Pastors wife cosen/ to deal with him and her about these things/ also to deal about her gibing ad scoffing concerning Gods providence/ and the people beyond the seas: but Lewis Jenkins taking her parte/ and seeking to daub by her dealing/ she would not be brought to acknowledge<sup>m</sup>ent: and so for that time thep also parted.

Shortly after/ thep being delibered out of prison/ and appointed to be banished/ M. Stud. the bellows in this contention/ so blew as the matter was more kindled / and brought to the Church: the brethren being to meete to hear the matter/ while thep came together / the Pastor and M. Stud. stood in a window consulting to gether / and G. J. talked with some of the brethren that were come/ about the cause of the meeting / and the proceedings thereabout: at length being come together/ M. Stud. shewed the meeting to be about the controver<sup>s</sup>y betweene Mistres Johnson/ and G. J. and so spake to G. J. that now thep brought the matter before

1. 2. Tim. 14. 26. 23. Titus. 3. 9.

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1. 2. Tim. 14. 26. 23. Titus. 3. 9.

1. 2. Tim. 14. 26. 23. Titus. 3. 9.

1. 2. Tim. 14. 26. 23. Titus. 3. 9.

before the Church. He standing by requested the Church wel to consider of the matter/and shewed/that being the Pastor/ and M. Stub. were parties/accusers/and bingers of the controversp/ they ought not to sit as judges / but to stand forth/as wel as he / and so the cause to be equally heard. Hereabout was much controversp/ad they would not peeble but would continue and sit as judges;and the rather to blinde the Churches eyes: they would have G. J. also not to stand/but to sit downe / which/ though he shewed ought not to be/ yet they brought the Church to their bent: which done/ they propounded not the matters in controversp about the questions/ and about recalling the acknowledgment/ but accused G. J. of a matter/which he never imagined/namely of foze stalling the brethrens mindes : at which accusation he wondering (having not in the least measure thought thereof) denied it / they said he had there talked with the brethren of the matter to be handled/and so asked them / with whom they had spoken before/ad enquired where of we talked ( as afoze is noted/ if we talked not thereof? they affirmed yea : wherevpon they would conclude that it was foze stalling. G. J. answered/that it was one thing to speake in the open place together of matters to be handled/ for which they were to meete/and another to foze stall their mindes/shewing even from civil proceedings/ that in civil controversies/ or affaires men might freely speak and tell their cause one to another: as also from the scripture that a man might prepare his house without make al things ready in the field/ and after ward buyld the house / as also enterprise his things with counsel: and that not to be accounted a vice/ or accused as foze stalling/ but they would not be satisfied either with reason or scripture/ but it must be as they said/and they so winded and wrested the reasons and Scriptures alleged ( commanding G. J. silence) that they brought the Church to be of their minde and to condemne him as a foze staller. he desired the Church to consider their manner of dealing/ad that they being parties in the controversp/and the Pastor comming to plead his wifes case/ought not to commaunde him silence/ and requested that he might have free liberty to speak/as also that if his speaking with the brethren in that place of the matter/ were a fault/ it might be handled in order/and not begin with that first / which was last done : the Pastor began to be hoate and said that G. J. was ignozant / and spake without understanding / as also that the Church ought not to suffer him so to speak : M. Stub. also added that if he would not acknowledge his fault therein/they would proceede with him for the same. G. J. seeing their dealing/ad drawing of the Church to urge him therewith according as they pleased/was halfe troubled/and at length drawn by this to confesse/ that if it were a fault he was soyp/and if it were to do/ he would not do it: this done/and having thus got their wil of the Church / and of G. J. herein/ they proceeded to other matters.

Now before I procede therto, let me here (as also in some other places of the discourse) crave leave of the Christian reader to set downe, what I have observed in their dealing: and let not my enemies be offended

tpo. 14. 3. 4.  
5. 6. 27. and  
20. 18. Luk.  
14. 28. 29.  
30. 31. 32.  
Search the  
scriptures  
quoted/ ad  
weigh wel  
the counsell  
there given

thereat. First in this their dealing I observe their cunning in leaving the olde matter, and controversy, for which G. I. had meditated and provided to answer, and to seeke and make new accusations, which he had not thought of, thereby the more craftily and easily to entrapp him: A devise and cunning it is, vvhich I feare (besides many other) the Pastor and M. Stud. had learned by the examinations of the aduersaries, whose suttlety vsually is, not to handle the matter in question, but to carpe at circumstances, seeking matter of advantage and accusation therefrom: an olde practise of those Hypocritical Pharisees, who when they could not iustly condene the fact of healing the sick &c. vvhould yet carpe at the circumstances, that it was done vpon the Saboath day. Secondly I observe their suttlety, in the beginning to catch and entrapp a man in his wordes or cariage, thereby to trouble his minde, distemper his affections, and quell his spirit, that so being not able on a sudden advisedly to answer, and fully to take away all their cavils, they may disgrace him, and make him odious to the people, whereby having gotten as it were halfe a victory, they make him also to fall in his iust caule, if the Lord by his power do not specially strenthen him. A suttlety no yonger then the former devise, as is plaine by the scriptures to him that will observe the, and therefore needfull for Christiāns much to meditate in Gods worde, that they may be swift and able to preuent their enemies.

Math. 12.  
10. 14

7 Mat. 3. 8  
\* Isa. 29. 21  
Jer. 11. 18. 19.  
and 18. 18  
Luke 11. 33  
34.  
\* Psal. 119.  
98. 99. 100  
Jam. 1. 5.

\* The part  
rulers here  
of which  
I have bin  
der their  
hands  
(which also  
I haue set  
downe in  
the discou  
se follo  
wing in  
their due  
place) wil  
declare the  
truth here  
of: che the  
selves being  
witnesses/  
and judges.

The Pastor (I say) and M. Stud. having thus cunningly dealt/they proceeded to other matters about the pastors wifes apparel/and her speeches (not once yet mentioning the questions/ or the recalling of the acknowledgment/ which they pretended to be the cause of the meeting) and in the matters of apparel and speeches they proceeded and dealt so strangely as I have not read/ or heard of the like: things which were most secret/ and which G. I. had named to them in private made they publique: expounded his wordes of exhortation to be charges: relations of other mens speeches to be his wordes and accusations: called for proofes in things that were seene in the eyes of all / and which shee promised to refozme: discouraged the witnesses: vpraide any that spake against the apparel/ with anabaptist: caught men in their wordes: entrapped them by questions / and so discouraged them by reproches and scoffes/ as they would speake no more/ but left G. I. to bear the whole burthen: at length a rich woman standing by/ and witnessing somewhat against the Pastors wife (which G. I. charged her with/ she denied / and witnesses durst not stand therto) they were not so bolde with her / as to vpraide/ or cabil with her/ but then the pastors wife confessed/ that she was soyp/ and if it were to do/ she would not so wear it. Which G. I. hearing (and having promised with himselfe not to cease til she repented) praised

praised God that at length / she was brought to acknowledgment : and said that he also was sorrowful if he had any way overcame himselfe. Here at the Pastor and Dan Stud. tooke advantage / and began to urge particulars that he should confesse infalldging of Jer. 3. 3. also flaunder / seing the witnesses would not witnes the things said: he answered / though witnesses failed / that was their sin / yet he must not deny that he had seene / and heard / though they should proceede : and willed them to rest in that was said they still urged: at length M. Charles Leigh (to my remembrance) and the Father of the twoo brothers / also some others / who were very desirous of peace / began to speak / that they should rest in G. J. his acknowledgment: per said G. J. if it were not / that the aduersaries should not reproch vs to say / we excommunicated one another so soone as we were out of prison / as also that by standing forth he had brought her at length to repentance / he would not have ceased / nor peeld so much: then began some / whom the Pastor and M. Stud. had drawn to be against him / to urge the Church to proceede against him / he answered they might do as they pleased / moze could he not peeld in a good conscience. At length M. Stud. being very crafty propounded to the Church (if they saw it good) to give G. J. time to consider of it / if he would desier it of the Church / promise to consider of it / and to peeld seing his fault: to which the Church presently peeld / and so he propounded it to G. J. who considering that it was a matter of iudgment betwene them / and that he might lawfully desier and promise that / desiered it / and promised if he saw better to peeld / if not to shew his reasons. Hereupon all things were ended / peace and agreement againe made / the seal of the covenant the next / Lords day so far as I remember / administred: much joy was there among the brethren / and at the Pastors house was there a meeting of wine / as at a love feast : in which ( as afterward appeared ) M. Studly & was a spot and blot / keeping writings in secret again st G. J. and iaring waite to catch him : Per the Brothers continued friendship : things seemed to be not onely forgiven / but presently forgotten : so as (being banished / sent to America / and stated by contrarie windes at Famouth) the Pastor stood very fast and faithfull to his brother / being likely (thow the envy of a Master of one of the Ships / and some of the Mariners) to come into trouble about our printed confession of faith / which he there had / and lent to one of them : also when they came into newfound Land / one of the Captaines reviling G. J. behinde his back about the same matter / the Pastor defended him / and openly rebuked the Captaine / as was to G. J. afterward signified: per G. J. suffering Shipwreck the ship being thow the headines of the Master in a faire sunne shine day run upon the Rocks / whereby the Captaine and all the rest had great losse (the Frenchmen thereby making a pray of all their goods) which they could wel have saved / having gott the Ship from among the Rocks / and with much labour and paines running her a shoze ) by which losse they came to be in great

† Jer. 9. 2.  
to 9.

† D. Stud.  
pretended  
friendship  
but hereby  
he kept a  
starting hole  
to spout  
ad to break  
the peace as  
gaine / as  
afterward  
appeared.  
Pro. 26. 24.  
25. 26  
† Heb. 1. 10  
& Jude b. 13  
2. pet. 2. 13/  
etc.  
Jer. 5. 26  
and 18. 22

\* 2. Cor. 12.  
25.

distresse

great distresse/ specially the twoo banished/ John Clarke / and G. J. to whom the Captaine propounded that they must either leaue the their/ and so they should be subiect to be deuoured by the wilde: deliuer them to the French men to be brought for France/ and by them on shipboarde they should be urged to heare masse : or they must adventure with them in shallops/ wherein they would go/ and seeke purchase/ if they could finde a leager/ or Spanpard : thre hard choises : none whereof J. C. and G. J. would chuse / telling the Captaine they would not haue their owne hands in choosing/ but which he would lay vpon the that by Gods helpe they would vndergoe/ hoping he would worke al for good: at which asse the Captaine was troubled/ being unwilling to lay any one vpon vs. At length continuing in that wilde place thre or foure daies while they prepared their shallops/ ad made redy so wel as they could to take purchase/ Gods provideere/ who neuer faileth/ no not in the mountaine : or wilderness/ shewed it selfe: for the Captaine walking with G. J. and conferring of these things suddenly (being quick sighted) he saw a ship far of in the sea/ and said I see a shipp/ to who G. J. said/ it may be the Lord wil send vs help therby/ and requested the Captaine to man out a shallop to the/ to signify our shipwreck and distresse vnto them/ and no doubt the Lord would moue their hearts to pittie: which presently the Captaine commaunded to be done : and we stil walking vnder hope/ at length one who was very quick eyed/ discerned it to be an English ship/ and put vs in hope that it was our fellow/ which was bound to make the same iorney with vs/ which made the mariners to hasten the more with their shallop / who comming to them/ finding them to be the ship which was bound with vs (wherein were the Pastoz and M. Stud. the other two banished) and relating to them the distresse wherein we were/ Oh/ what heaviness was there among them/ specially in the Pastoz for his brother/ and in that loving mā M. Charles Leigh the Captaine thereof who was not so heauy for the losse (thogh a principal of the ship was his) as he was ioyful that all the men were safe: and presently (by reporte) commaunded the Maister to make to the hap/ where our distresse was : at whose meeting what teares there were (not for the losse/ but) for ioy that we so met/ specially betwene the brothers/ I cannot expresse/ nea I cannot now write without teares/ remembering such a wonderful providence of God even in a strange land : Which as it is my duty alwaies to retoyde to Gods praise/ so here also I recoide it/ to shew that not onely natural/ but godly love appeared in the Pastoz to his brother : he and the Captaine not onely comforting him in respect of the losse/ but shewing tokens ad fruites of love/ helping him with things necessary. the French men having take his provision from him: but in all these I obserued that M. Stud. shewed not so much affection/ as many of the mariners did/ who had no religion: whereas in a true Christian and brother there ought / and wil be a fellow feeling.

The said M. Leigh taking al the distressed into the ship/ and G. J. being now in the same ship with the Pastoz and M. Stud. there was familiarity

† Ital  
boates.

• Rom 8. 28

† Gen 12. 14  
† Math. 15.  
31. 33.

§ Psal. 107.  
• Rom 12. 10  
1. Pet. 1. 22.  
1. Cor. 13. 4. 5

† Rom. 12  
25. 16.  
1. Cor. 12. 26  
2. Cor. 11. 29  
Heb. 13. 3.



liarity and much friendship between the Captaine and the brothers: but M. Studleys countenance was cast downe/ yet he would vse good wordes to G. J. comforting of some things hee saw amisse in Mr. Leigh/ who was a brother in the faith with vs/ and stirred vp G. J. to exhort and admonish him: which he did / being to simple and sleight to marke M. St. crafty practise/ who here by wrought occasion of dislike betwene vs/ and at length / set the one against the other/ who before had long bene beare friends: for if M. Stud. had dealt vprightly/ he & ought not to have opened the infirmities of M. Leigh a brother vnto another/ but have himself admonished him: yet this he did not/ and so was the cause of contention: and here let brethren be exhorted to take heede of such crafty pates/ who vnder \* a shew of godlines exhort others to performe the duty of godly admonition/ and wil not do it themselves. At length this M. Stud. shewed himselfe in his colours: for having sowne sundry occasiōs/ and wrought some dislike (one day there being some wordes betwene Mr. L. and G. J.) he propounded the matter about Jer. 3. 3. drawing the Pastor and M. L. to deal with G. J. about it: the pastor was not very willing to deal thereabout / yet M. St. so dealt as G. J. must shew his iudgment thereabout/ which he did/ namely/ that being the offenders offended in like nature/ to wit / not to confess offence/ but on the contrary boasted righteousness: the same scripture might be alledged against the one as against the other. Which also the scriptures shew. M. St. fel to his olde manner of cavilling about apparel/ and now ad the would stir vp the P. now and the M. L. to shew their iudgment: G. J. shewed the that if it were in a strange land as in newfound land etc. the apparel should not trouble him/ neither put he & religion in apparel: but there being offeres giue by apparel/ Christians (though no certaine rule of fashions could be directly prescribed/ yet ought to obserue \* modesty according to the places wherein they live: that so the least \* occasion of offence might not be given by the to any within/ or without: the Pastor for this time bake of the matter/ seeming not very willing to talke thereof/ and in my conscience I thinke the brother & had continued good friends/ if M. Stud. had not alwaies raised \* contentions betwene the. Shortly after he stirred vp the coles againe/ and laid more & wood on/ so as very hoate wordes passed betwene the brothers/ and he lying in his cabbing would now ad the put forth his head/ and minister questions ad matter to the Pastor/ which he urged his brother withal: Which G. J. marking/ and calling to minde M. St. seeking occasions to deal hereabout/ to be him/ that he dealt very evilly/ ad should rather seeke to \* hold/ then breake the peace: then began he to call G. J. contentious etc/ who seeing him so to lig in his cabbing/ sometimes putting out his head/ and speaking bitterly. straightwaies pulling it in againe/ he tolde him he dealt like barking dogs/ who though they ca not bite as they would/ yet backe running in and out of the house/ and stirre vp or her to ber the poze travelling mā/ which would passe on his way in peace: with this reproof his mouth was stopp'd / so as for that time he plucked in his head/ and saide no more/ and his mouth being stopp'd the P. presently ceased contending. The \* Apostle exhorteth vs to take heede of dogs: that

† M. St. craft to make division amōg friends.  
 † Plo. 16. 28  
 and 22. 10  
 and 26. 30.  
 Eccl. 11. 9.  
 † Lev. 19. 16. 17.  
 Mat. 18. 15  
 Rom. 15. 14  
 \* 2. Tim. 3. 5. 1. Cor. 4. 19. 20.  
 \* Isa. 19. 13.  
 with Mat. 15. 7. 3. 9. 12  
 13. 14.  
 Luke 16. 15  
 also Yaba. 1. 5.  
 † Iah. 28. 14  
 with Acts. 13. 40. 41.  
 † Rom. 14. 12.  
 † Phil. 4. 8.  
 1. Tim. 2. 9.  
 10. 1. Pet. 3. 1. etc.  
 \* Rom. 14. 15.  
 1. Cor. 10. 32  
 Coll. 4. 5.  
 1. Pet. 3. 12.  
 † Job. 6. 16  
 19. and 26  
 20.  
 † Plo. 15. 18  
 † Phil. 3. 2

† Rev. 22. 15

† Jer. 1. 3. 23

† 1. cor. 6. 12.

† As in los-

ses of pur-

sifments

the lesse

may be

chosen. 1.

sam. 14. 14

Act. 7. 10 in

persecution

may not a

Christian

(so far as

I see) have

his hand

in seeking

or chusing

any sorte

before ano-

ther: but

leave it up-

to the ad-  
vocate: and

submit him

selfe with

top to

whatsoever

he will (by

the means

he can use)

the Lord

will: or ful-

ly release

him.

Act. 26. 14.

15. pfa. 57. 1

mica 7. 8. 9.

Heb. 11. 35.

36. p. jill. 1.

28. 29.

\* M. Stud.

tiran-nical

counsell.

Act. 29. 16.

is (as I take it) me of doggish nature/who barke against/bite ad would  
 devour the godly/ if they could: Which dogs God wil iudge. Though for  
 this time his mouth was stopped/ yet his envious nature not s chaging/  
 and that which was bread in the bone shewing it selfe in the flesh/ when we  
 drew nere to England/ he pretending that G. J. would be bolde in going  
 abroad stirred up M. L. to make G. J. promise/ that when he came to Lon-  
 don/ he should tary in the house/ ad not go to any place without consēt of  
 the Pastor and M. Stud. or else to keepe him on ship boorde. G. J. an-  
 swered them/ that they had no such authorizty to make him so to promise:  
 that he ought not to abridg himselfe of his owne libertie: and for his part  
 he would by Gods help be so careful of his libertie as they / but would  
 make no such promise to go but where they pleased: M. Stud. began to  
 persuade Cap. Leigh/ then to keepe him per force on ship boorde: to whom  
 G. J. said: the Captaine hath no such authorizty over me / neither can he  
 do it/ yea (quoth G. J.) M. Leigh you know that though they had promised  
 you to go with you/ so they might have libertie/ yet I never promised  
 you/ neither would receive libertie upon such a condition : and yet when  
 you had got my libertie/ and I was free to go/ or stay/ as I saw good/ the  
 I promised that I would go with you/ and so I have: yea you confessed  
 in Newfound Land that I had performed my promise / and you there  
 freed me: all which the Captaine confessed to be true: yet said M. Stud.  
 if I had your authorizty/ I would keepe him in the ship: G. J. answered  
 I would then wite ashore / and it may be you would wish that you had  
 not dealt so violently with me: wel said M. Stud. I would locke you up in  
 the holde/ where you should have no light: so (quoth G. J.) might the Cap-  
 taine bestrew himselfe by oppressing of me: and I see if you M. Stud. had  
 power you would be as tyrannical (if not worse) as the Prelates / but I  
 hope God wil give courage against your malice/ and the Captaine will be  
 wiser/ then to follow your counsell/ as in deede he was : for he used G. J.  
 kindly/ suffering him/ and dealing friendly for him a shorie / as he did for  
 them: the Lord recompense it into his bosome. The Pastor herein spake li-  
 tel/ and when he did/ it seemed to be by M. Stud. motion. Riding together  
 to London from Southampton/ M. Stud. visited his friends who dwelt  
 nere the wap/ but they would not be content that G. J. should speak to  
 his friends/ though they rode thorow the townes/ ad by the doores/ where  
 some of them dwelt: which he put by at their hands/ yet fory and greeved  
 to see such partiall dealing. Being come to London/ and everpone in seve-  
 ral lodgings for the more safety/ that if one came in trouble / yet the other  
 might escape: after a day or two/ they sent M. Bishop to G. J. to certifie  
 him that it was knowne they were in the citie / and that he must provide  
 to go forthwith to Graves ends till boate: where M. Stud. would mete  
 him/ and go with him: G. J. trusting the messenger (who was his sisters  
 husband) tolde him he would make redy/ ad desired him to lend him some  
 money/ for he had but 6. pēce and 3. pēce with some few halpenies left: he  
 promised/ that money should be sent to him to Graves end: so they parted/  
 and he made redy to go to the boate/ where (when he came) he found not

M. Stud.

**M. Stud.** yet he wēt on his iourney / not doubting / but **M. Stud.** would be there also with the next boate : being come to Graves end / he waited one day / they came not : the second day / they came not : then **G. J.** began to suspect that they dealt craftely with him / by such a devise to gett him to go out of the city / and was much greeved / that his sisters husband should so use him / he having told him how litel mony he had / and not to keepe p<sup>ro</sup>use with him / so as euen there he had bene dyben to some exigent / had not the Lord by his providēce in the way givē him to meeete with a kinsmā / of whom he borrowed 10. s. The third or fourth day they came / and divers frends with them : **G. J.** asking **M. Stud.** why he met him not / ad asking the how they thought he lived / they knowing that 6. pēre was to be paid for his passage / they put it of / ad said they knew **G. J.** might have gone to a brothers house (who dwelled within 3. or 4. miles) and there needed not to spend / he asking them how he should have knowne when they came / they said they would have sent for him : he tolde them / that though they disappointed him / yet God provided for him having borrowed some mony / and so thinking of there dealing more then he spake / perceived there p<sup>ro</sup>artise to be as befoze he suspected / but passed it over / they taking ship together the next day to come for Amsterdam.

These particulars both of things in time of our prisonmēt, of our banishment, ad iourney have I the more plainly ad fully set downe, that so from time to time the ground of these troubles, and proceedings therein may be plaine even to the simpliest : as also the careful and good reader may by sundry things therein make a good vse, ad see howv stīl the godly are subiect to troubles, and howv the Lord delivereth out of all : and helpeth both in al troubles by them without, by them within, by sea, by land, etc. If any enemy, carper, or envious spirit cavil herēat, let him consider the Apologies of the godly in al ages whē they have bene forced by enemies to relate their dealings from point to point, thereby the more to stop the mouthes of their adversaries. And what he obiecteth against or carpeth at in me, let him wel marke if the same may not be objected against those in former ages also : and therefore I desire continually the reader to iudg charitably of this relating, being (as I have often said, and must stīl say) forced thereto : let vs now then proceede to that which followed.

Being come to Amsterdam / the Passoz and specially **M. Stud.** could not so cary themselves (how cunning as they were) but their countenance was discerned by some brethren to be against **G. J.** and within 14. daies of their coming (by wāt of shewing brotherly love / wherein they might wel have done it) they gave occasion to the brethren to iudg that there was a p<sup>ri</sup>ncip grūd in them towards **G. J.** because they huring a great house / and having sundry comes to spare / suffered **G. J.** in necessity to go by and downe seeking a place / and not once offered one corner of their superfluinty. Whereupon some brethren tooke occasiō to speak with

1 Psal. 34. 19  
20. 11. 22.  
Act. 14. 11.  
22. Cor. 11.  
23. to 30.  
2. Tim. 3  
10. 11.

3 Ank. 3. 17.  
Jam. 1. 13.  
to 17.  
1. Job. 3. 17.  
18.

**G. I.** thereof/ if the matters were not ended/ he tolde them yes / willing them not to take offence here by the Lord providing also for him a convenient place/ with which he was well contented.

Some two or three moneths after there being speech about chusing more Elders and Deacons/ the Pastor/ and M. St. sent upon the 25. of the moneth called November for **G. I.** and tolde him that they purposed to have more Elders/ and that they thought the Church would chuse him/ but he should not be/ except he would confesse sinne in alledging Jer. 3. 3. against the Pastors wife. He answered/ and desired the Pastor to consider now that he begun to ripp/ ad breas this matter forth about Jer. 3. 3. for at the sea when **G. I.** desired to end this matter of iudgment betwene them the Pastor asked him/ why he beguine it: where vpon he tolde him/ that he had purposed rather to have bozned the burthen/ then to break the peace or speak thereof any more: but seeing he had now himselfe begun to break it/ his answer was/ that first concerning being Elder he desired the Pastors and M. St. help/ that he might not be elder/ for he was both vnfit/ and vnworthy for so high and weighty an office besides some other respects/ why he desired to live rather still a member the an officer. 2. ly. concerning the alledging of Jer. 3. 3. he answered them/ that having weighed the matter both while they were at sea/ and since/ he saw not/ but that he might so write/ having opened her office to her/ she first promising amendment/ afterward dissembling and pleading for it/ becoming at length obstinate/ yea boasting that she was innocent and righteous: thus uttering the very same wordes (in a manner) which the people in Jeremies time vsed: and w<sup>h</sup> it fitter a answer/ then **G. I.** and Jeremies could he giue/ the pastor hearing this would not heare **G. I.** any further / who also would have shewed him other reasons/ where by he was persuaded in his iudgment/ that it was not fime to alledg that scripture against her/ but he rose in great hast/ saying / If you wil not acknowledge sin in alledging it/ either nor is it to be communicated/ or I wil be no Pastor/ and I would I were so free: & as I was since I came to Amsterdam: brother (said **G. I.**) be patient/ and requested M. St. to speak to him/ who also requested him to have patience/ but he went away in a chafe: being gone oh said M. St. I would this filthy clouters had bene burnt/ yea quoth **G. I.** if you and M. Stetel had not clinched when the time was/ but had stood forth faithful agd it/ then these troubles had never come thus far: did I clinch you/ said M. St. yea (answered **G. I.**) that you did / while they thus talked/ the Pastor came in againe/ ad **G. I.** seeing him so impatient/ as also thinking wh<sup>h</sup> it breack might againe arise hereof/ offered vnto him/ for peace sake/ at least it should be known in **G. I.** and Ashkelon/ that acknowledged/ w<sup>h</sup>ich afterw<sup>rd</sup> (reading some places) he durst not againe offer/ but the Pastor would not rest in it/ except he might have his minde ad wil/ bring in deebe word vni patient/ and so for that time they parted.

The 25. of the same moneth wee meeting about some affaires of the Church/ there was speech abou<sup>t</sup> one/ who had apostated/ who (as they said) had bene very proud / and vnductifull vnto her husband: and one relating

\* Jer. 2. 15.  
\* Jer. 3. 3.  
\* 9. 8. m. 2.  
m. 13. f. 6.  
w. 12. f. 6.  
after w. 13.  
to gear. m. 1.  
(when he  
could not  
be a v. the  
people to  
his 3. m. 1.  
to be 3. 12.  
but he w. 13.  
no. w. 3. 13.  
by 3. 13. 13.  
to them.  
\* 13. n. 12. 18.  
\* 12. f. 1. 20.  
Mica 1. 10.  
Ecc. 32. 11.  
to 14.  
\* 11. m. 1.  
Deating 3.  
preface 13.  
the 2. m. 1.

relating that it was thought she fel away having taken offence at the reproving of her about her attire, the Pastor tooke holde thereof and was very angry that she was so dealt withall, and said the Church was to be purged of such who gave her offence by such reproofe: and there he tolde that he had talked with her about her apparel. While these wordes passed G. J. sat still and having not had any hand in the matter laboured in himselfe to be silent, knowing whereto the Pastor intended: & I secretly confesse it much grieved me to heare his speech/commending her/ seeming to cover the matter of apparel/and inveighing against the rebukers/ yet I abstained/and I spake not: that I ought at length he not ceasing, but sundry times saying/as if the rebukers had bene the cause of her apostasy/ I could not longer forbear, but said plainly/that not the reproving of her for her attire, but her evil and unfaithful heart was the cause of her apostasy: here vpon he asked me, if I would iustify the reprobers/adding againe that the Church must be purged of such. I answered/that I knew not the manner of their proceeding/and so could not iustify it simply/neither condonne it, but I would iustify that not their reproving/ but her false heart was the cause of her apostasy: and as touching his threat to purge the Church of such reprobers/ I requested him not to vse such wordes, but to deal according to the word of God. Here passed many speeches/ M. Sla. and M. C. relating many offences and evill things of the woman both concerning her behaviour/and also her ill carriage to her husband/ which I wil not here repeat/with which the Pastor was somewhat cooled/and so for that day more booke not forth.

The 2. of the moneth called Decēb. being the 5. day of the weeke/ which was the ordinary day for exercise of prophesie/ after exercise about 5. or 6. a clock at night the Pastor and M. Dr. called G. J. before the elders/ and asked him, if he would confesse sin in alledging Jer. 3. 3. To which before he answered/ he desired them/ and the other elders/ M. Ains. the teacher/ and M. Sla. one of the ruling elders to marke it/ that as the weeke before they had begun and renewed the controversy at the P. house / so now they ripped and followed it before the other elders: and touching answer to their question/ he said/ that having weighed the thing very oftē/ he was so far from seing sin in so alledging it/ as that he must confesse/ the more he thought of the manner of dealing / the more he was perswaded/ that he might do that which he did: they asked his reason. He answered/ that before her marriage he requested her that if she married the Pastor/ she would refoyme that apparel / and she promised she would do that which became his estate: being married/ and no amendment made: he again requested and admonished her / and then she was so far from promising wel/ as she made distinctions/ if G. J. could prove it by Gods word to be unlawful/ or if her husband would have her leave it / she would: which exchange and distinguishing he noting in her/ to say wel/ and no to do it as also then hearing her shuffling it off by such shifts/ admonished her of her promise/ and opened also unto her by the Scriptures the offences of her apparel/ she being now become wife to a P. of a congregatiō persecuted

† The Pastor had cause to deal with her: for such and others willed the rebukers to deal first with the Pastors wife: who wore the like: so putting their fault of by laying it vpon another: as if that excused and justified the.   
 † Psal. 39. 1. 2. 3.   
 Jerem. 10. 8. 9. etc.   
 † Jer. 5. 23.   
 Heb. 3. 12.   
 † Jerem. 19. 24. 27.   
 Amos 7. 10   
 Act. 23. 22.   
 \* 1. Cor. 14.   
 † I so call him as the he was accounted/ not as since he is disordered to hare appeared.   
 Eccl. 44. 8.   
 1. tim. 2. 3. 7   
 † Jer. 42. 5. 6. 20.   
 † Mat. 21. 30.   
 \* Rom. 12. 2   
 1. tim. 3. 9. 10   
 1. pe. 3. 1 etc   
 † Iab 3. 16. 10. 24.



† It was  
not simply  
alleged  
against her  
but with  
mitigation  
but their  
feuites de-  
clared that  
they could  
not suffer  
the wordes  
of admoni-  
tion. ad ex-  
hortation.  
Heb. 11. 22  
1. Tim. 4. 1. 3  
† Marke  
that they  
saue to na-  
me the  
things.  
3. Jer. 1. 19.  
Ez. 2. 20 3.  
1. Cor. 4. 12.  
2. Tim. 4. 3  
† Gal. 12. 18.  
† Gal. 2. 3 ad  
3. 1. 19.  
6. 11. 10 14.  
† Gal. 2. 18.  
† 1. 12. 2. 25.  
† Rom. 14.  
† I note the  
daies and  
times so  
near as I  
can follo-  
wing there-  
in the order  
of them at  
Frankf. as  
also that  
they may  
not have  
cause to ex-  
cept against  
the know-  
ing that  
I noted ad  
wrote  
things so  
much as I  
would.

and banished/ he also being in bonds/ ad looking oft for death etc. I say/  
having opened to her her sin/ at which word the Pastor interrupted G.  
I. calling him some name or other/ which now I remember not/ but he  
went on/ and shewed that having opened her sin to her/ she would not  
promise as befoze/ but waded discontented/ pea admonishing him and he r  
sundry times by word and writing/ they sent bitter and scoffing letteres  
again/ boasting that she was innocent and righteous/ where by they sal-  
lung to the same sin / which they in Jeremy did ) he was persuaded he  
might write as he wote c/ namely/ that he feared he might say to her/ as  
Jeremy said to the people in his time. Then the P. and the C. asked and  
pressed him to tel / what the sin was/ which he reproved/ he answered/  
it was the sin about her pride/ abhominable speech / and offensive beha-  
viour: then they urged to particulars / about which we continued til ten  
a clock in the night/ in which time G. I. was so rebuled/ as he never was  
befoze the Brelates/ and open adversaries: where by he tolde M. Stud.  
(calling hi. a fond fellow/ ad gibing him/ that he had a hoate bzaime) that  
the Brelate of Canterburp/ and others called al of vs hoate bzaime/ gids  
by headed etc. But yet such wordes became not elders professing Christ  
ordinances : neither must such scoffs discourage the rebukers of their  
sins/ and corruptions: he also craved M. Answ. and M. Sla. to deal w/  
rightly/ but they (as seemed) being grieved sat sadly/ and said litel or no-  
thing. At this time there was speech about his acknowledgmen t s: he  
tolde them he had done so much as \* possible he could for peace sake/ ad  
feared he had offended in prelding/ and ceasing befoze the Pastor/ and his  
wife acknowledged the offences into which they had fallen : they also  
waring more bolde by his acknowledgments seeking to presse/ and dis-  
courage his soule so as they now ripping againe the contentions/ he pur-  
posed by Gods help to stand forth fast and faithful against their sins/ til  
they repented/ not daring to peeld so much unto them againe / least he  
should be injurious to the graces of God/ pul : downe that which he had  
boulded: bet rap the truth/ and so sin against God befoze whom s/ who wil  
plead/ yet stil redp to acknowledg whatsoeuer he could be \* fully persua-  
ded of by the word of God. In the end they appointed him to appeare  
befoze them againe at one a clock byon the second day of the weeke follo-  
wing: and so for that time we parted.  
On the Lordes day after exercise / they changed the time from one to  
thye a clock the next day/ ad appointed him to come to the Pastors house/  
which he did / it being the 12. day of the moneth / where/ after some  
speech had it was agreed/ that we should write our mindes : they accu-  
sing/ and G. I. answering/ the other elders being to deal betweene vs: the  
Pastor begun and wrote his accusation against G. I. about Jer. 3. 3. G.  
I. writing/ and answering that the Pastor sett not downe the wordes as  
he alleged they/ and proceeding on to sett downe the wordes/ as he had  
writen the/ they/ perceiving it tooke the paper from him/ threw it aside/  
and would not suffer him to write. G. I. dealt with M. Answ. and M.  
Sla. that agreement might be performed/ and that he might have right.  
M. Answ.

**M.** Answ. spake to the Pastor that writing might be used: the **P.** being earnest and sharp with him / saying that he knew not what he did to speak for such a one/ he ceased/ yea said he to the, if you knew him/ as **M.** Stud. and I know him/ you would not so speak: and so by this dealing ad insinuation silenced **M. A.** and **M. S.** yea brought them to their bought/ that they urged **G. I.** to answ. by word of mouth: he tolde them the agreement was that the accusations ad answers should be writtē/ which he desired + might be done/ and right be had: they were willing/ but the **P.** and **M. Stud.** would not: he read out passed many speeches/ ad at length he tolde the that he had found better dealing at the commissioners hands in England: and so he had/ for they not onely wrote his answers / but suffered him to read them over/ and to correct them where he pleased: ad he hoped he should have found much more favour in an eldership / especially agreement being that things should be writtē. The **P.** at length said he would deale against **G. I.** for three things: that he was a nourisher of talebearers: a slanderer: ad a teller of vntuths: he answered/ those were great wordes/ and asked him/ if (being not able to disprove the alledging of Jer. 3. 3.) he now devised new accusations: ad wished the elders to marke his dealing.

As then, I desired the elders, so now I request others also who read these proceedings, to observe this and such like their dealing. At London all things were ended, peace and agreement made, onely that alledging of Jer. 3. 3. left to **G. I.** his consideration (being a matter of iudgment) promising if he saw better to confesse it, if not, then to shevv his reasons: the seal of the covenant administered: things seemed forgotten; familiarity vfed; fruites of love shewed: At sea **M. Stud.** having stirred vp the matter, the Pastor was angry that **G. I.** spake of it, seeming vnwilling to have speech thereof, but rather to let it be buried: at Amsterdam (being as I am perswaded by dealings since, stirred vp by **M. Stud.**) he vrged it, answer with reasons they vvould not heare: but would have their vill: vvhe they could not privately prevaile, they bringe it to the other elders: there the obiection and answer being heard, and could not get their purpose, they force to ripp vp olde matters, vvich vv ere ended: this vvay not prevailling they devise ad bring new accusations: ad thus they did afterward from time to time encrease them: not seeking to end the matter in question, and so to rest, vvhereas the Apostle sheweth plainly, if there be difference in iudgment, yet there should be a vvalking together in vp. rightnes and loue: but they added s wood, and made the fire of contentio hotter, and would force one to be of their iudgment, and to do vvhat they would have him: or else by their \* devices, and new accusations procede, and so imagine, wring and wrest out a shew of matter worthy excommunication: if this dealing were Christian, or becoming elders, let the godly wife iudge.

Let men be careful to have things writtē when they are alone/ and have not others by/ who dare ad will witness/ and deal by right in matters/ and in the proceedings  
p. 10. 21. 10.  
21.

\* Rom. 14  
1. etc. and  
15. 1. etc.  
phil. 3. 15. 16  
1. Cor. 13. 4.  
to 9.  
\* p. 10. 15. 20  
\* phil. 2. 2. 3.  
\* Jer. 18. 18  
with 15. 10.  
\* Ma. 20. 20.  
21. with 66  
\* 3. John.  
with 9. 10.

\*As he is a  
good logi-  
cian, and it  
helpeth him  
much in a  
good cause:  
so can he  
also play  
the crafty  
sophist in  
a bad: for  
first will  
prowaile ad  
prosper, the  
latter will  
deceit and  
fayle him.  
Jer. 13. 28.  
2. cor. 11. 13.  
Coll. 2. 8  
2. tim. 3. 13.  
1. Mat. 15.  
19. etc. with  
I say 29. 13  
3. Act. 13. 41  
with I say.  
14. 14.  
Mat. 1. 5.  
71. co. 10. 20  
Deb. 3. and  
4. etc.  
Act. 17. 18  
3. eph. 5. 3. 4  
\*Mat. 7. 15

\*Ira. 48. 4  
3. Act. 1. 18

Upon G. J. his brging the other elders to marke the P. and Mr. Sr.  
dealing the P. begin again with jer. 3. 3. and would prove by sillogism  
that it was wronghalldged, labouring in deede by \* distinctions/ fallacijs/  
and sophistry to have gone beyond his brother / because those people  
were idolaters/ his wife not: they obstinate / she not: their case and Jere-  
mies far different from this: which suttel reasoning his brother percei-  
ving, sawed that though his wife were not an open idolater/ yet prefer-  
ring her pride before the office of the people it was her idol/ and a great  
sin: Jer. 14. 3. Phil 3. 18. 19. 1. Cor. 8. 12. that his wife was obstinate as  
they/boasting/as they did. Jer. 2. 3. 5. that she dissembled as they did. Jer.  
42. 5. 6. 20. promising that she would reforme/ but did not: so as their case  
and Jeremies was not so different from this as he would by his subtil  
reasoning seame to make it: which also is plaine by the alledgings of tes-  
timonies out of the olde testament both in the Gospels/ in the acts of  
the Apostles/ and in the epistles against the people of those times which  
might have pretended the same/ or like distinctions / if that would have  
serbed their turne. G. J. hath oft shewed him his ill dealing / seeking by  
such distinctions to deceive him desired him to leave it of / and to confesse  
his fault therein: but he would not: much disputation and strite they had  
hereabout/ he ad Mr. Sr. often scoffingly answering calling G. J. babling  
+ fellow foolish/ fond / ignorant/ slipper / pe adding wordes not to be  
named which he noted/ and urged them to repentance/ but they would  
not: he also desired M. A. and M. S. who sat very sadly/ to admonish the  
of such reproches and gibes/ seeking by tauntings/ and laughings to carpe  
away the matters/ and discourage G. J. but they would not/ M. A. wis-  
shing him to beare it and in stead of admonishing them / begun in a soft  
and milde maner (which I have often found sure he can notably \* coun-  
terfeat) to urge the P. sillogism: G. J. answered him to the effect / that is  
before: When they could not prove it to be sin so to alledge it they repeated  
again the three accusations / naming some parte of her attire and spea-  
ches which G. J. had reprobed whereabout we continued very long/ eve  
til ten a clock at night/ discerning the time to be so far spent by the watch  
mens and rattelmas coming about who crieth and warneth aloud/ how  
the hours of the night passe. While we were dealing about her apparel ad  
speeches she was called in / and being demanded thereabout she gived  
and reviled G. J. and called him brazen face/ frivolous / bolde in evil/ etc.  
He spake to the Elders to rebuke her/ but they said nothing: at length  
he tolde her/ that seeing she was admonished and knew of the offences that  
arose about her attire/ speeches/ and behaviour/ and yet would walke as  
she did by and down London unreformed/ it argued that she had a braze  
+ face in deede / else shee would not be so stout / and obstinate/ and that  
he hoped God would make him a wall of braze + against her sins. Here,  
about passed many wordes betweene the Pastor / his wife/ and his bro-  
ther/ he desiring the Elders to deal with the Pastor and his wife for so  
reviling him/ seeing he did not other as stand out against their sins: but  
they said nothing to them/ and being so late they brake of/ and so for that  
time we parted.

The 14. day of the Mon. they sent for G. J. to come to them about 3 a clock: which he doing/they propounded unto him to put the matter to fix of the Church. he answering requested to know if by Gods word a matter might be brought to private me after it had bene in the assembly of the elders/and then he was contented: Herevnto they gave no answer: but they proceeded and dealt with him for saying / that the P. wife scoffed at Gods providence/ and willed him to open it: which he doing and shewing her manner and gesture/ she (being present) said she might have done much more: he answered her/that it was grievous to sin / but much more to defend and boast/that she might do more: her husband defending her said she might say 10. times more: G. J. answered he was sorry to heare them make so light account of it/and wished the elders to mark these things/speaking his minde to them concerning the matter of gesture: she being gone/ the P. and M. Sr. said they were to deal with him about certain things/ which fel out in time of his imprisonment: 1. that he had made a pze face to be sett befoze the confessio of our faith/ ad made neither of them acquainted therewith: he answered/that he was sorry to see such dealing/that whē they could not pzebaile against him about Jer. 3.3. then they fel to 3. other accusations: these not helping them / to de wise and raise other: and now to bring also things/which were secret/ ad which they had spied in him in the time of his imprisonment/ befoze the elders/ having never dealt s. privately with him about the same: answering further/that (notwithstanding this their dealing) there was one present of the elders themselves (it was M. Hinsworth) who could clear him in this point/and desired that he might speak what he knew: the Past. would not suffer it: G. J. shewed/ that seing \* another could witnes and clear him/it was better he should do it/then himselfe: the Pastoz would not/though G. J. braged it earnestly: at length when he could not obtaine it / he desired that befoze he should further answer he might consider more of this matter/and the manner thereof. Then they brought a second matter: that he opposed himself against them when Roger Waterer was to relate a matter to the Church: he answered/that he opposed not himselfe against them therein: but when the said R. W. was to be chose and appointed for a minister or messenger in affaires betweene the Church and the Prisoners/ he being perswaded that he was unfit/ he would not give this consent that he should be employed in such office: Herevpon they asked M. Hinsw. and M. Slade if he were fit to be an elder who would oppose himself against them: he answered/that as touching being an elder/it was the office which he was unworthy of/ and was \* unfit for it/ desiring to walke a member/and not to be burthened with any office: M. Sr. said it was an honour to be an officer. G. J. answered that it was a burthen/ and if they did it \* wel/then was it an honour: further he added / that if this refusal to consent (which they had kept in a note) would be a hindrance/ he would further \* help them to hinder it/ namely/ that when they mat. 11. 4. etc. Joh. 5. 31. etc. and 8. 14. and 18. 21. 1. Tim. 5. 21. 22. and 3. 10. Act. 6. 3. 1. 2. Cor. 2. 16. and 3. 1. 1. Tim. 5. 17. with Heb. 2. 24. \* They thought he had desired the office/ and (it may be) supposed/that he would have acknowledged what they pleased/ rather the misse it: but not perceiving otherwise. they satt as amazed.

† Job. 57. 4  
and 18. 9  
Psal. 22. 6.  
7. 8  
Mat. 27. 39  
† Act. 15. 29  
† The Par  
sios/ though  
he would  
defend her/  
knoweth  
better (and  
could tel  
M. Jacob  
if occasion  
serbed) that  
a scoffe is  
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in reproch-  
ful wordes  
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tures ioined  
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but in the  
gesture a  
lone. or in  
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his robe-  
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things is  
not by  
Gods spi-  
rit. Job. 30  
1. with 5. 13  
19. 20.  
John. 8. 43  
† Mar. 13.  
15. with  
Act. 19. 16.  
17. 18.  
\* Pro. 25. 27  
and 27. 2.  
and 31. 11  
and 31. 16.  
would

would have given over their offices/ he would not consent/ but stood and wrote against it: so that if not giving consent to the former were a hindrance/ they might ioyne this to it also. They proceeded/ and obiected a third and last thing which they had spied ad kept in writing/ which was that when one Goodman Dye (as they called him) offered by the praeters or the Church in publick/ he sent word to the Church/ troubled the Church and would not suffer him. G. seeing this their dealing/ and perceiving that this was the last thing which they had against him/ told them that there in the presence of the elders he praised God/ who had so kept him in his prisonment/ that they could not say any greater matters against him: further he added/ that thus to spy into their brother / and to write things in a note against him/ ad not duely to admonish him for the same was not to watch over their brother/ but to dig a pit/ to spread a net / and to hunt him: and being earnest he exhorted M. Amos. and M. S. to marke this dealing/ and requested M. Amos. (the teacher) to speak his minde/ if in conscience this were good/ ad vpright dealing: but he would not: then G. J. willed him to remember/ 1. Am. 1. ad to take heede that the olde Prophet decribed not the pong/ and herewith (G. J. being very earnest/ and speaking against such dealings of elders & towards brethren: specially of prisoners to a prisoner suffering bonds for one faith) they were for a while all silent: then they asked his answer to the point: he answered that it was a false accusation / and that he had not troubled the Church: the Pastor being angry (when he heard their dealing so discovered to the other elders/ and that G. J. answered that their objection was a false accusation) replied that that was a false wicked mouth: G. J. requested M. A. and M. S. to reprove this/ ad his former bitter revilings: but they would not: he then urged them to prove their accusation: they urged him upon his conscience to say/ what he had done therein: he answered them/ that he hoped they (being elders) would not deal as the Spanish inquisition/ to inquire and examine him upon his conscience/ and so to finde out/ and prove accusations against him/ making himselfe his owne accuser/ if he had done any thing: Whereat they being moved and angry used some hard wordes: that he was impudent and ungodly to compare them to the Spanish inquisition: he answered that he hoped he should not be impudent yet bolde against their ill dealing/ also that he compared them not together/ but they inquiring into his conscience/ whē they could not prove their accusation/ he tolde them/ he hoped that they (being elders) would not deal as the Spanish inquisition: then they asked him / if he talked not with any brother of the Church about that matter? he answered/ if they would make that a fourth accusation/ he would answer it/ shewing them/ that it was one thing to speak with a brother about a matter of care/ and duety in the Church/ and another to be spied into/ and accused as a troubler of the Church: and here he advised M. A. and M. S. to learne by his example how they walked with them: for they might see how they had spied into him/ and sought matter of accusation against him: then M. A. and M. S. speaking together with them / they

dismissed

† The said  
R. G. had  
apostated.  
\* Rom. 13.  
13.  
† Jer. 1. 26.  
mic. 7. 2. etc  
§ Psal. 55.  
12 etc.  
Prob. 18. 3.  
† Jer. 43. 2.  
So said  
Azariah/  
Johanan/  
and all the  
proud men  
to Jeremie  
that he  
spake false:  
but  
such repro-  
ches excu-  
sed them  
not: neither  
covered  
(but added  
to) their  
sins.  
† This  
dealing is  
condemned  
by these  
scriptures.  
Job. 18. 21.  
Acts 24. 8.  
20. 27.  
and 25. 16.  
\* Psal. 122.  
1. Cor. 12.  
† So it  
may be  
were the  
brethren  
accounted.  
Isay. 66. 5.  
Re. 1. 23. 24  
and 3. 4.



dismissed him. He going away said/ God give you to see your sins in this manner : of dealing with me.

The same night they sent G. C. unto him/ that he should be with them againe in the morning/ he answered/ that in the morning he would give him answer/ some busines being fallen out/ which he knew not/ whether it could be deferred.

The next Morning they sent for him againe by M. Bowman/ and G. C. with charge to come unto them/ he tolde them he had speciall business fallē out/ which could not be deferred/ ad desired them to request the elders to bear with him : They sent them againe to signify / that they commaunded him to come: he asked them/ if they had delibered his answer in the manner he spake it ? M. B. said yea / and repeated the very wordes : then (marveling at their manner of commaunding) he asked if they vsed the wordes of the elders / they answered yea : and M. B. added that of Ezraes commaundement / to prove that they might do it : G. C. showed him / that there were diuers differences betwene elders/ and Princes: betwene present time / and space of time : and so they had some reasoning : at length G. C. said he could not then stand to reason / being to go about the speciall business which could not be deferred/ and which he had promised to the marchant / which was presently to go forth of the city : so as he againe desired them to certify the elders : or if notwithstanding his former answer/ and request/ all business and promise laid aside / they would have him go/ (which he was perswaded they ought not) they then would write it vnder their hands: this the messengers would not : then he desired them to signify to the elders his answer and request as before / and that if it satisfied them not : then they would write/ that they commaunded him (all business and request laid apart) to come : adding further / and desiring M. Bowman/ that he would speak his wordes as nere / and as reverently/ as he could vnto the Elders : which he promised : they came againe the third time with the same commaund/ adding that the elders accounted it contempt : and would that he should say yea or no. He asked M. B. if he had vsed the least word / gesture or signe of contempt : he confessed no: as he also witnessed afterward in the open congregation. Well then said G. C. certify I pray you my answer stil as before. M. B. urged hard that he would say yea or no : G. C. perceiving to what their dealing tended requested M. B. to cease for he had given his answer and desired him and the other messenger to rest content seeing they had done their message and had their answer : promising / that if it pleased the Elders to appoint him any other time he would come : he also desired them againe that with al care and reverence they would signify his answer as before : telling them that he was sorry to see the Elders deal after this manner.

he graunted that a whole Church ought not to excommunicate a man / having business / and desiring respite.

Then (to my remembrance) then added that the elders would bring it to the Church: he answered that if notwithstanding his request/reverent answer and promise they would so deal, he must be content/hoping God would worke all things for the best.

Thus (so far as I remember, and the notes, which then I wrote about the proceedings, do witness) was the dealing in the assembly of the elders: leaving nothing forth which may make for them, or against my self, dealing herein (though in my secret chamber or study, yet) as in Gods presence who seeth and searcheth the hearts, trieth the reins, and before whom we must all appeare, and therefore I set them downe as they were done: so neare as I can, being willing (as I have alwaies said to them, and to the preachers and elders of the reformed Churches, dutch and French) to acknowledge whatsoever they shall shew me by Gods vvorde to have failed in: for I in many things we offend all: and who is it, that sinneth not? yet that thereby they should force me to allow, or iustify their dealings, and to leave the innocent and righteous dealing of standing forth against their sins before they repent, the Lord keepe me from that, shew me mercy, and give me strength to chuse to be found his faithfull servant: walking in what sortes of afflictions he shall try me withall, by honour and dishonour, by evil report, and good report, rather then to be unfaithful, and halting with them in all prosperity, quietnes, and pleasure whatsoever: knowing that this life is but a toiling, and time, afflictions vvil have an end, and the Father of mercies, the God of all comfort, and grace enabling to suffer, confirming, strengthening, stablishing, and in his good time making perfect, will change sorrow into reioicing, heaviness into gladness, the garment of mourning into a white garment: in a word he that overcometh shall inherit all things: in his presence is fulnes of ioy, and at his right hand are pleasures for evermore: to him be glory, and dominion for ever, and ever amen.

Here likewise let me desire the reader to observe, how even Pastors, and elders (striving for corruptions, and not getting their evils) do devise, and proceede: what patience, wisdom, and strength also a man neede to have that dealeth against them: for if the reprovor of pride, abominable speech, and offensive behaviour in a Pastors wife be thus vexed, pillowed sowed vnder the elbowes of the sinners, and corruptions lessened, and daubed, and all matters turned and brought vpon the rebuker, vvho vvould rebuke sin: surely it is hard to be done, as may be sene in like cases by Elies, Ezechiels, Ionas and Ieremies examples: and yet it must be done, for far better to displease men a 1000 times, then God once, and certainly as it is speciall strength to stand forth fully against open enemies, so is it more special strength to stand forth against the sins

in a mans brethren: all being professors of one truth; and much have vve neede to meditate vpon, and to pray God to stablish in our hearts those gracious promises and earnest exhortations so often repeated, and written by Iohn the seru<sup>r</sup> of God not onely to the Churches in general, but to the members also in speciall, who stood forth, and strove against the corruptions of the Churches, vvhereof they were members Worthy also the same duties are those sweete and courageous speeches of Micah, and the Apostle, that the truth of them (thogh not in Prophetical, or Apostolical, yet) in our measure may be found in vs; they are these. \* Yet notwithstanding I am full of power by the spirit of the Lord, and of iudgmēt, and of strength to declare vnto Iacob his transgression, and to Israel his sin. \* We have not received the spirit of feare, but of power, and of love, and of a sound minde. Was it not likewise about this duty of admonitiō, that the \* Apostle said vnto the LORDE, INCREASE OVR FAITH? How much more have wee neede to pray for the same continually? The God of povver, strength, vvisdome, and al<sup>t</sup> good graces enable vs more and more (as to other duties, so) here vnto for his name, truth and mercy sake, Amen.

To returne to the proceedings. They notwithstanding G. J. his request/ and so reverent answer as he could possibly sēd/ thereby labouring to cut + away occasion from them seeking occasion of accusations / + they I say/ having got the other elders to their bought/ in their wil and headiness brought the matter before the Church: who coming together the 16 dap of the Moneth about the same/ M. St. signified that there had bene a controuersy betweene M. G. J. and M<sup>r</sup>s. Johnson/ also betweene the Pastor and G. J. that many writings had passed betweene them: peace was sought by the brethren. brethren came with M. Johnson to deride the controuersy: that he called her good name into question: the P. would take acknowledgement of overcariage: that G. J. confessed overcariage: that he (to witt M. St.) thought/ seeing M. Johnson the Pastor was an elder/ and things might come abroad/ that G. J. was not onely to confesse it before witnesses/ but vnder his hand in writing: that he had writte to the P. and G. J. hereabout: that he gave him over as the vnrasonablest brother he euer dealt withall: that the controuersy afterward was againe while they were in prison rebidēd/ and first s<sup>h</sup> by G. J. that being at libertie the matter was renewed: the acknowledgment recalled/ that they bregd to confesse the recalling: that they brought it to the Church at Londō/ that \* all things were the ended/ least if (being banished) they should have excommunicated one another adversaries mouthes should have bene opened: that the alledging of Jer. 2. 3. was left to him to consider of as before is said: that they dealt with hi at the sea about it: that being come to G. J. herein M. Stud. dealt deep vntreuls and vniustly. Levit. 19. 11. Jerem. 9. 3. 4. 5. Ephes. 5. 25 / 1. Peter 2. 1. \* His own mouth witnesseth that all things were ended/ and Jeremie 3. 3. left as a matter of iudgment: was it not now then their sin to cipp them by againe? Prober. 6. 16. 17.

Amsterdam/they dealt with him also / vsed all meanes by the elders/ and what their iudgment was they should discern: and that now it was brought unto them: then he propounded to G. J. this question. Did you not before M. Bishop: Dap Bristor/ and pour brother confesse overcariage?

G. J. hearing and writing this relation so neere as he could / stood up/ and requested of the Church to weigh things well / and that as he had not interrupted M. St. (though he related things both craftily/ and unfaithfully) but heard him to the end: so he might have liberty freely to answer: ad so much the rather/ M. St. having not once named the ground/ and cause of the controverſy: not shewed the manner of G. J. his proceeding with the P. wife/ but telling all that might make for them/ and nothing that was against them / relating not what made for G. J. but whatsoever he thought made against him: charging him also unuisly to have renewed the matter/ themselves having in dede done it: not once mentioning what meanes/ and offers G. J. had vsed/ and whereunto he peeld both at London and here for peace sake. While G. J. was thus speaking the P. and M. Stud. interrupted him/ and willed him to answer to the question: He then desired ( seeing the matter was brought to the Church as an offence) to know his accuser / for he had perceived their manner of dealing with him in private and before the elders (about thre matters, about Jer. 3. 2lp. about thre accusations. 3. lp. concerning thre objections kept in writing) and then now bringing it to the Church he would procede according to rule/ and therefore stil desired to know his accuser. The P. hearing their dealing related/ burst out/ and said/ I wil suffer no such carriage: brother (said G. J.) pour wil must not be a law: think not with great wordes or high carriage to discourage me: and I stil desire to know my accusers. The P. againe repeated the matters related by M. St. exaggerating them/ telling the Chur. that G. J. had written the vngodliest and abhominableſt letter/ they were not able to shew the vngodlines thereof: Hereby stirring by the Church and willing them to call for his answer to the question/ G. J. requested the Church not to accept persons/ but to deal uprightly / and that he might know his accuser: some of the brethren spake/ that he might know his accuser: the P. said/ he knoweth and confesseth the matter/ and yet demandeth to know his accuser: yea (answered G. J.) as I know the matter for which you cal me before the Church: so I desire to know mine accuser: then said M. S. all call for it. G. J. asked who is my accuser? then said M. S. againe our Pastor M. Studen and M. Settel dealt in it. I confesse (said G. J.) they dealt in it/ but I ſtill to know mine accuser: then said M. S. we officers call for it: are you officers then said G. J. mine accusers? The P. ſing that G. J. would not answe. before he knew his accuser/ and that some brethren had spoken / it was meete he should know his accuser/ broke out/ and said/ I am and will be his accuser. M. Studen also is witnes: then G. J. desired that they might stand forth: the Pastor said he was not of that iudgment: G. J.

(shewd

1 Wm. 1. 76.

17. and 16.

18. 19. 20.

Job. 7. 24

Wily Acts.

24. 20. and

25. 16.

I Obſerve  
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I Feb. 19. 15

2. Ch. 17.

19. 9. 10.

Job. 24. 23

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shewed that being accusers they ought to stand forth / and not to sit as  
 iudges in their own case : then said M. Studdip / that G. J. stood for  
 this at London and much stir was about it : pea said G. J. you there  
 got your wills but I desire the Church to keepe their libertie : M. An-  
 worth brought the example of Moses and Corah / that Moses was there  
 iudg and party : G. J. answered that he (like the adversaries) wrested  
 that scripture / the controversie there being not alike : also that Mo-  
 ses was not Iudg in his own case but the 4 Lodge betweene him and  
 Corah : about this matter was much speech / they pleading hard for  
 it / and some of the Church pleading that accusers were not meete and  
 equal Iudges in their owne case. The Pastoz perceiving them of the  
 Church / to speak in G. J. behalfe reproveth them / as not knowing what  
 they did / as ignorant what to be done in controversies etc. so as the  
 Church said no more unto them. G. J. desired the Church not to lose  
 her authoritie / not to suffer accusers to be iudges in their owne cases : but  
 do he what he could / they dismised the brethren / and got their wills as  
 they had done at London. Having got their will they sel to accusations :  
 a id said that G. J. had charged her with much / as for he answered / that  
 the excesse / not the use he condemned / as also she taking it upon her con-  
 science that she had none / he had answered and satisfied that matter be-  
 fore. Then they propounded that he charged her with a topissh hat : he  
 confessed that he was so persuaded it was in her / shewing the fashion /  
 her manner of wearing it / specially in time of her husbands imprisonmet  
 etc. then the P. ad M. Sr. desired that the elders might first give their  
 iudgment thereof / and then the Church to speak. G. J. perceiving their  
 drift / that having got the elders to them / they would thus have diuine  
 the Church by their iudgment also / members being very lothe to contrary el-  
 ders / desired that this course might not be used / but that both parties  
 might be heard / and so the Church. to try and iudg / seeing the G. had before  
 heard ad spoke : hereupon both sides were heard and it was long before  
 any of the Church would speak : at length M. Ad. said that it was under-  
 vncomely / and not meete : then the P. asked if it were such / as might not  
 be worne in time of imprisonment. G. J. desired that Ellishaes speech  
 might be read : then said the P. gibingly. See his folly and conceit : adding  
 further that the hat was not topissh in the nature thereof / and so dis-  
 coursed thereabout / that the Church concluded it not to be topissh in nature.  
 G. J. answered that he spake against the hat in her being a P. wife / she in  
 bonds etc. ad not that the hat was simply unlawful in the nature there-  
 of : the the P. made a sillogisme : What is not in the nature thereof topissh  
 that used by any is not topissh : the that in the nature thereof is not topissh  
 ergo being used by her it was not topissh. G. J. repeating this sillogisme  
 desired that it might be written : then the Pastoz changed the sillogis-  
 me two or three waies : G. Johnson stil shewing him that he reason-  
 ed deceitfully / and shewed to the people that though velvet in it nature  
 were not topissh / yet if common mariners should wear such / it would  
 be a token of pride and topisshnes in them / also a gilded raper and a  
 fether are not topissh in their nature / neither in a Captaine to wear them /

Deu. 19. 17  
 Act. 19. 38.  
 and 24. 30.  
 and 25. 16  
 4 This is  
 apparant  
 Numb. 16.  
 16. to 36. so  
 that this  
 place mar-  
 ket against  
 them.  
 Here the  
 Church  
 lost her  
 authoritie /  
 ad suffered  
 themselves  
 to be decei-  
 ued by their  
 leaders.  
 Rebel. 3. 1.  
 2. John. 8.  
 Heb. 12. 15.  
 to 25.  
 1 Marke  
 M. Studd.  
 craft how  
 he would  
 have fore-  
 stalled the  
 brethrens  
 indgments  
 with which  
 dealing  
 they char-  
 ged G. J.  
 vniu'sity at  
 London.  
 I desire  
 the reader  
 to read the  
 place 2. him.  
 5. 26 and how  
 let him rep-  
 ad consider  
 whether it  
 were folle  
 to answer  
 with Eli-  
 shahs  
 speech unto  
 such a  
 question.



12. Sam.

13. 18

I have a letter of his wherein he answered the offence, which the brethren beyond seas took at his wives apparel/being therein the like words: which (as occasions requirer) will be set down in the discourse following.

3. This Christopher Dictions and William Houlders became unfaithful herein.

\* Where that this matter making against him/ was thus passed over/ he accused so M. St. witnesse it: yet now the letter is come to light: it is not so much as named: yet I then rather trusted them/ then my selfe: and for peace sake yielded/ and acknowledged also sundry things / but they (as to this day) the more proud/ and sought to discourage/ by how much the more I yielded/ and sought peace. Now the one accusing and the other witnessing saith: let the gods wife judge if they be not false accuser/ and witness and so charge themselves / which they would bring upon me. The Lord works in them repentance etc. D. ut. 19. 16. 3. 16. ca. 13.

and yet if a minister should wear them/ they would be signes of great ha-  
 uirt/ copines, and lightnes in him. When the D. could not deceive his  
 brother by his syllogismes, then he fel to a discourse about attire. 1. how  
 it came in for sin. 2. the diversitie of it / that + Thamar was clothed as a  
 kings daughter. 3. that one attire was lawful in one countrey which not  
 in another. 4. that diversitie of persons. 5. circumstances of comelines/ gra-  
 uirt/ decency/ educations/ mens abilitie/ ad estates were to be considered:  
 which he thus: discoursing with cunning and smooth words seemed to  
 satisfie the people/ as if his wife had offended in none of these / but G. J.  
 answered that even his admonition was in respect of his and her place/  
 their estate/ and condition/ she being a Past. wife/ he in prison/ looking for  
 death etc. so that even his own words condemned him/ her apparel/ ha-  
 ving not gravirt in it/ but after the pouthful manner/ pea such as offend  
 al sortes of people. Here they called for witnesses that her apparel was  
 such. Then M. Adams/ Christopher Dictions/ and William Houlder  
 witnessed/ that it gave great offence/ pea W. D. said that coming to visit  
 the D. in prison withful purpose to contribute to his necessities/ when he  
 saw his wife sitting there so apparelled/ his minde was so troubled / that  
 he came awap/ not daring to give the contribution which he had purpo-  
 sed: so offensive was her pride then unto him. The brethren thus begin-  
 ning to speak/ the D. urged the Church/ that they gave him nothing/ that  
 her clothing was not vpon their cost / that if he might not weare that  
 she had/ he would be gone. M. Adams answered that it became them not  
 to tel what they gave: the D. said/ he was not meant : others ans. that  
 they could not do more to him/ then they could: some also added/ that her  
 pride hindered contribution: here at the pastor/ stormed ver/ soze/ bring-  
 ing them that they should provide for him/ his wife/ and his posterity/ also to  
 make by that againe which was spent of her stock in the time of his im-  
 prisonment: here about the brethren and he had diverse words til M. A.  
 pacified him/ and desired him to proceede. Then he accused G. J. that  
 he charged her with wearing laune robes/ as if it were unlawfull for her  
 to wear laune: he denied that he so charged her: M. St. witnessed that he  
 did: then he answered if so it were/ he charged her with excess of laune/ as he  
 had with her crosse of lace etc. not draping her the vse/ so as she used it mode-  
 stly: then the D. (after his manner) scornfully would know in what the ex-  
 cesse was: He answered in setting it forth vpon her head wide and large  
 that her haire might be seene/ as the manner of woildly weomen is (some  
 having affirmed) that she laid out her haire: shewing also that by the p. o  
 phets wordes it seemed the daughters of Zio abused their launes. Some  
 wordes had here about / they proceeded to another accusation about the  
 kiod peere brest: G. J. desired/ that they would set down the accusation as  
 he wrote and meant it (being ashamed to name it) namely the long white  
 brest/ called of the world by that filthie name: but they would not so sett it  
 then my selfe: and for peace sake yielded/ and acknowledged also sundry things / but  
 they (as to this day) the more proud/ and sought to discourage/ by how much the more I yielded/ and sought peace. Now the one accusing and the other witnessing saith: let the gods wife judge if they be not false accuser/ and witness and so charge themselves / which they would bring upon me. The Lord works in them repentance etc. D. ut. 19. 16. 3. 16. ca. 13.

downe: Mr. Adams and Mr. Paris witnessed that the best was of that fashion / which the World so called/and desired M.S. so to sett it downe/ but he would not/ bitterly calling G. J. impudent/ shameles etc. stil naming it so odiously/ and then charging G. J. that it was his worbe so to make him odious to the people: he denied/ but the Pastor and M. Stubleis wordes prevailed/ so as G. J. was condemned by the Church

Now the letter is come to light it is apparant that they charged him falsely: for there he plainly saith he was ashamed to name it, as also other wordes: onely he must vwrite, as he had heard. The reader may see the truth thereof in the letter, page 96. 97. and seeing they shamed not to bring and speak these things publicly, which in all love with greefe vvas tolde and written to them secretly, they may thanke themselves if they heare that now vvhich they would not, they forcing vs thereto: yea the truth hereof vwill appear further by some letters, vvhich (vvriting out this sheete for the presse, and searching my notes about some matters) came to my hands, I nor remembering that I had any such, for if I had I vwould have ioined them to the letter before, they being written about the same time, and giving great light to the proceedings, but now (the discourse of this first publique trouble at Amsterdā being part printed, and part vnder the presse) vve must refer the to some convenient place in that which followeth,

The next accusation was about her buske: he answered that the fashion: *Thou* which she vsed/ he held it in her vnlawful being a Pastors wife etc. the peritopie  
simple vse/ or the vse of it for infirmity he condemned nor: and desired M. *dealt the*  
S. to sett down his wordes as he spake them/ who said plainly/ he would *elders not*  
not: then G. J. desired the brethren to marke if that were vpright dealing in the elder/ to set down the accusation in writing/ and to say flatly/ *they were*  
that the would not/ when he requested him to write the answer: some of *alone/ but*  
the brethren speaking/ they said it wared late/ hastid/ ad read another ac- *assembly/*  
cusation about whale bones in the petticoate bodie: to which G. J. an- *whereof let*  
swered/ as he did concerning the buske: that the vse of them in a Pastors *the godly*  
wife after the fashion of the world was vnlawful: if she vsed them for in- *wife iudg*  
firmity/ he condemned them not: here the P. pretending that they might *what the*  
be vsed of all/ Christopher Dickons requested him not so to speak: for so *end of such*  
he might bring in many inconveniencies among their wives etc. he then *dealing was*  
called him selfelking/ conceited fellow etc. C. D. desired the brethren to *like to be.*  
speak and to help him: for if the P. so dealt/ who s durst contray him: the *s he in*  
William Eiles/ and M. Paris said that whale bones were lawfull in vse/ *deede him-*  
and yet might be abused: which wordes M. S. was desired to sett down/ *self was*  
but of long time he would not: here the P. and M. S. vbrged the brethren to *afterward*  
speak what their minde was: none speaking/ they said they tooke their si- *discoura-*  
lence for consēt/ ad so would herem have condēd G. J. also: then William *ged/ and*  
E. said/ that al mē who were silent gave not consēt to conclusions/ whereat *became bne*  
the P. being very āgrr/ ad again vbrging cōtributiō/ he ad M. S. so vbrged *this actiō,*

\* The by-  
ethen confes-  
sed after-  
ward that  
it greeved  
them to see  
the P. and  
M. S. deal-  
ing: yet  
they hoped  
that M. S.  
preliding  
would have  
done good:  
but it fell  
out to the  
worst: they  
growing  
more bolde/  
and more  
usurping  
over the  
congrega-  
tion: the  
byethen also  
greeved the  
more: and  
yet durst  
not speak.

W. S. that they entrapped him in his speeches/ and ceased not til they made him confesse offence towards the P. They having related these accusations/ ad having other in a paper/ which (waring late) they read/ and delivered to the Brethren who were to try the apparell betweene that ad the next meeting/ whether it were such as G. I. said it was/ the P. and M. S. promising that they should have the gown sent to them/ to try if the busk could be worne so low therewith/ as G. I. had said: the G. I. desired that he might have leave shortly to relate what he had to say/ which the byethen granting/ and he beginning the P. said he would not suffer it/ but would reprove such dealing/ and that he would deal with authoritie/ G. I. told him he boasted of his authoritie to much/ and that by begging contribution he sought to discourage the people/ and draw them to his bought: but for his part the more he sought to get his purpose by such meanes/ he would by Gods grace be the more bolde and stand forth the more against his corruptions. Whereat he so stormed/ that (like M. Hoyme before men tioned in the troubles at Frankf.) he made shew as if he would be gone/ if the people suffered such dealings/ and if his wife might not weare that which she had. M. A. appeasing him/ it was concluded/ that the byethen should try those things/ and that G. I. should give his answer to them: which he promised to do in witting/ if he might have a copy of the accusation: as he had given a copy of the things/ whereof he adm. wished the Pastors wife: the P. and M. S. said/ that he should have no copy: he asked how he could remember the particulars/ they bring as he perceived by their reading about 30. but say he what he could/ and some brethren speaking that he might have a copy/ they would not graunt: but willed the byethen who had the paper/ that they should not give him a copy: and so for that time the meeting was broken up.

G. I. after the meeting dealing with some byethen/ that it was against equity/ and civil dealings to deny a man a copy of that/ whereunto he was to answer/ ad that much more in Religion among byethen professing so strict a profession: meanes were used that he got to write forth a copie.

They were written as followeth. 3 Accusations against M. G. I. by Mr. Fran. Johnson about his wife. 1. Carnal vanity. 2. That she wished her selfe a vvidow for a Papists sake. 3. that, it is to be feared, she verified the proverb, that having buryed one husband, she caried not how many the buried. 4. God keepe our Pastor to vs thogh she wish otherwise. 5. Thou hast an whores forehead, and canst not be ashamed. 6. Remember M. Surhebies vwife, whom he called Tom. M. F. Johnson said, (he was an harlot: G. I. answered, that he charged not his wife so to be, but praised God to keepe her from it. 7. That he ruled her husband. 8. Filthy lascivious, abhominable. 9. Aquaffer 10. abhominable immodesty 11. abhominable speech. 12. Smooth words, and handkerchifs, which Decemb. 12, he said was the vse of harlots. 13. That many of the

servants

Act 25. 16.  
\* 30. accus-  
ations.  
\* From  
one accusa-  
tion they  
rose to  
three/ from  
those three/  
to other  
three/ and  
now from  
them to  
thirteen. Yet  
the godly  
wife marke  
this deal-  
ing.

servants of God had said, it had beene good that I had never seene her eyes, ad that some vnderour rooffe had said it. 14 That the church might repent, that ever she vvvas my vvife. 15. that when some said it vvvas pitie that we twoo so contended, my vvife answered tush, let them go together. 16. His going about to set variance betwixt the elders 17, his charging me, that if I vvvere knowne to others as to him etc. 18. That if I were to be chosen, etc. 19. That I so deceived with smooth wordes, that I vvould bring in corruption into the Church 20. That if Cate-line were there. 21. that she vvalked vp and down in London vvith a brafen forehead. 22 That I vvvas vvaxē colde, as some reported, 23. that I spent more time in defense of pride, then against the adversaries. 24. That I cavilled daubed, and abused the graces in me. 25. +Vaunting in shop doores 26 His comparing the elders dealing vvith the spanish inquisition, and then with the commissioners in England. 27. His comparing vs to the olde and yong Prophet, 28 His warning M. Ainsw. and M. Slade to take heed how they walked, with me and M. Studley. 29. His going about to breede ielousy, and set variance betweene me and my vvife 30. His refusal to come at the request, charge, and commaundement of the elders being sent for.

Thus vvvas the vvriting verbatim, worde for worde, without chāging, adding, or diminishig: as in their owne paper they may se, if they please for I desier herein, as in the rest to \* cut away occasion of cavilling from them so much as I can.

Herevnto G. J. gave answer shortly in vvriting within a day or two to the brethzen who were to try the apparel / and to consider vpon these accusatiōs of the Pastor against him. To the first; / that it was untrue: he did not charge the therewith / but requesting the party who tolde him to deal with him thereabout / he vvrote to him / that some things were tolde him (which he hoped the party who saw them vvould tel him) and requesting erhozted him to take heede of carnal vanity: and that one + vanity followed not another. And in deede I never in my life charged him or her therewith, but they vvould by esse ripping it vp have drawne mee thereto/ and the moze they railed herein / the moze they discovered there own + filthy nakednes as after vvward will appear in a larger answer to these things/ which I was enforced to give/ when they railed by these things the second time at Amsterdam. To the second & he answered/ that so it was tolde him that she vvished etc. being demaunded he named the vvitness who heard it/ A. C. who affirmed/ and vvitnessed to the P. vvives face/ that so her speech vvvas. To the third/ that vpon her former so vvishing/ and vpon her husband / and her labouring to cover the sin/ being a breach of Eph. 4. 29. and 1. 4. Col. 4. 6. he did so vvrite vnto them: that it vvvas to be feared etc. To the + 4. he confesseth, that vpon occasion of the

§ The meaning was/ if he were to be chosen Pastor/ his dealing shd not reforming nor governing his vvife vvould hindre him.

1. Tim. 1. 5  
+ This vvwas spoke to the therfore vviled/ railed and reproched/ as is mentioned, Page. 56.

+ This is meant of his vvife. \* 1. cor. 11. 3  
+ Couching carnal vanity. \* Ias. 1. 18, and 30. 1.

\* Heb. 3. 12  
+ Her vvishing her self a vvildow etc. + About the vvproberbe. + About vvprayer for the Pastor.

¶ About  
Jerem. 3. 3.  
¶ Ezech. 19  
33. 15

forme: he did so write: To the 5. & he answereth/ that the P. dealeth vn-  
faithfull in this as in other/ adding/ diminishing/ changing wordes/ or  
gathering as he pleaseth / whereas he ought iustly/ and rightly to sett  
down my own wordes/ and the occasion of such writting: for having dealt  
with her in general about her attire mentio red in the paper / she promi-  
sed amendmēt/ but did not/ afterwarde continuing the same/ pleading for  
it/ growing worse/ and worse falling from sin to sin/ scoffing the admoni-  
sher and rebuker/ pea there being a boasting (as thes did Jer. 2. 35.) that  
she was innocent/ and righteous/ he wrote not simply as the P. seemeth  
to affirm/ but that he feared he might sin as Jer. the said 2. 3. To the 6.  
that it is vntrue for he wrote not to him to remember M. Suthbies  
wife/ but M. Suthbep who was a wife/ godly / and a iust man\* (as  
M. S. vnderp. Salomons example) and yet was blinded/ and overca-  
ried with his wife. 2. In. he did not write/ that the woman committed a-  
dulterp/ but that M. Sut. fel out with the prof. fozs / and his dearest  
friends/ thep dealing with him about his wife / whom he called Tom. so  
that my brother chargeth mee with two vntruths herein/ and in derde  
gathereth things in the evil part/ in that he thinketh I compared their  
wives. To the 7. & that his brother M. F. I. much changed his wordes:  
making them simply affirmative / and charging/ whereas here also it  
was said/ that it was to be feared/ she rather ruled him/ then he her/ and  
G. J. gave diuers reasons why it was so to be feared/ as about Delibe-  
rance M. Perries daughter. about leading away for his booke/ etc. To  
the 8. he answereth/ that he requesteth the P. to sett down the occasions/  
and causes why G. J. vsed these wordes/ and remember the things to  
which thep were ioined/ as the kyd piece best etc. and so let the byethzen  
judg whether he might not vse them/ To the 9. he remembereth not that  
he so called her/ but hearing that she so dranke o2 quaffed wine/ as a pa-  
pist being in the company said to another woman (leaving some wine in  
the glasse) that she had som. made to/ but Mrs. Johnson she/ etc. spea-  
king it as with wondering/ she dranch all of and left none/ he wrote vnto  
her/ and requested her to take heed of such drinling o2 quaffing where-  
by offence came to them/ who were present: now if she ought to have take  
this admonition in til part/ o2 her husband to pervert it/ and make an ac-  
cusation thereof/ let any brethren judg. To the 10. likewise that he reme-  
bereth not/ that she charged her with abhominable immodesty/ but dea-  
ling with her about that speech of wishing her selfe a widow for a Pa-  
pists sake/ which is here the 11. & accusation/ and thep daubing it by/ he  
wrote the speech was abhominable/ Ephe. 5. 3. 4. to be abhored of Chri-  
stians/ ad that thep ought not so to stretch the wordes of admonition but  
to take it in good part/ and to amend. To the 12. that with smooth  
wordes she deceived him/ like the evil sonne who vsed smooth wordes/  
Mat. 21. 30. but did not performe his promise: and like the Jer. 42. ad 43  
who promised to obey but disssembled in their heartes: ad Ezech. 12. 1597  
she stil vsing smooth wordes/ but declaring no vprightness in deedes / he  
tolde her/ he could not beleeeve smooth wordes/ seing she had so deceived  
him

¶ About  
M. S. the  
blessed wife.  
¶ He was  
the preacher  
of the town  
where was  
three boyne  
the matter  
not known  
to be both/  
and thees  
foze I re-  
med him.  
¶ About  
ruining her  
husband.  
¶ About the  
wordes  
lastiois/  
filthy etc.  
¶ About sa-  
ling her  
quaffs.

¶ About  
abominable  
immode-  
sty.  
¶ Abomi-  
nable  
speech.  
¶ About  
smooth  
wordes ad  
bandker-  
chiefs.



him / as also euen harlots could vse smooth wordes wipe t<sup>h</sup>eir mouths  
 with handkerchiefs etc. so that with her smooth wordes she must ioine  
 good deedes / if she would be beleued: now if the reader take his bible / he  
 shall finde the very wordes there \* used. To the 13. the answer. that having  
 proceeded by way of request/admonitiō etc. telling her also how the church  
 was greued with the offences which arose by her attire: by the earnest sen-  
 ding for away of deliverance M. Penries child / whose minde was that  
 his child should remaine where resouer the Church was: I say telling her  
 herof / and she making light herof / speaking also disdainfully of scof-  
 fing of the people / he tolde her / that the Church might repent / that euer  
 she was his wife / diuers also being hindered by her attire that they came  
 not to the Church. To the 14. they said / adding if so it had bene the wil of  
 God. touching the party vnder their roose / he demping it / as others do o-  
 ther things when their own consciences (as afterward appeared) tell  
 the contrary / I refer it with the rest to God. Others also there are in the  
 congregatiō / who haue so said: who I desire to speak faithfully and bold-  
 ly / not fearing mens faces. Some also there are in England / who vsed the  
 same / or very like speech. To the 15. the answereth that it was tolde him  
 she vsed some such speech / where by the party (who wept to see M. P. I.  
 write so sharply against his brother) perceived / that she had no great care  
 to haue him and his Brother to be in peace together / or to haue the  
 controversies cease: yea the party being named and examined at Lon-  
 don denied it not simply / but weeping / and thow fear saltering in speech  
 G. I. said he pittied their case / and wished that there had bene moze bol-  
 denes to witness the truth. To the 16. it is an untrue and vcharitable  
 accusation / and he desireth that the Lord wil giue his brother to see his  
 sin in this and all other his dealings against him / finding true that which  
 he hath often written to him. Prop. 17. 14. and 18. 19. To the 17. the an-  
 swereth that the P. vsing the same speech of him to the elders / he said the  
 same of him / having in deede found from his youth / that he in all contro-  
 versies dealt most bitterly with him / though he had the truth on his side /  
 and that the P. afterward prebeld to the same / as in diuers particulars  
 he could relate. To the 18. that he dealt not with him about his office /  
 but dealt in all reverence with him / and yet reprobed the sins of his wife  
 and his covering of them by his learning / and gifts / but not by Gods  
 spirit. Isa. 30. 1. further the P. vrging this accusation G. I. answered /  
 that these things could not deuide him of his office: but if he were to be  
 chosen / these things in his wife being not reformed by him would be a  
 hinbrance according to the rule. 1. Tim. 3. 5. To the 19. he answered that  
 being called before the elders / the P. and M. St. partly by hard wordes  
 but most of al by smooth wordes / and faire gloses of the liberty of the  
 gospell / so seduced M. A. and M. S. that they would say nothing against  
 the apparel / but began to cōber his wives and his dealing / where vpon  
 G. I. said / that by Gods grace neither hard nor smooth wordes should de-  
 ceive him: for smooth wordes might bring in corruptiōs into the Church.  
 and here vpon was the occasion of the speech: To the 20. he confesseth

\* Job. 7. 5.  
 and 30. 20.  
 The church  
 might re-  
 pent that  
 she was  
 his wife.

\* That so  
 me said / it  
 had bene  
 good / that  
 he had ne-  
 ver seene  
 her ries.

\* That so  
 me saying  
 it was pi-  
 ty the bro-  
 thers so  
 contendd /

she said /  
 tush / let  
 them go  
 together.

\* Went  
 about to  
 set variāce  
 among  
 elders.

\* If the p.  
 known to  
 others as  
 to him.

\* That if  
 he were to  
 be chosen.

\* Vsed  
 smooth  
 wordes etc

\* Since  
 that time  
 this is pro-  
 ved to true  
 as hereaf-  
 ter wil ap-  
 pear.

\* If Care-  
 ne there.

\* See here,  
of pag. 56.  
† That she  
walked by  
and down  
London  
with a bja-  
son foze  
head.

\* Job. 48. 4  
† That the  
Pastor  
was waken  
colde.  
‡ That  
spoke moze  
time in de-  
fending his  
wives  
pride. etc.  
† Cabilled/  
daubed/ etc  
\* Eccl. 13.  
‡ Pro. 31. 31  
† Daunting  
in shoppe  
doozes.  
† Compar-  
ing their  
dealing  
with the  
spanish  
inquisition/  
and their  
with the  
Commis-  
sioners in  
England.

that his brother having not once twice/ or thrise/ but many times / not  
with one or two/ but with many revillings reproched / and called upon  
him/ at which being much grieved that the elders would not rebuke such  
reviling he said to his brother. If Cateline were here/ could he revile  
me moze? And I desire the brethren to hear the particulars and solet the  
iudge whether I had not occasion thus to speak. To the 21. <sup>†</sup> M. F. J.  
dealeth not uprightly herein : for he did not so charge her/ but she being  
called in when they dealt about her apparel befoze the elders/ and G. J.  
shewing his proceeding with her from point to point befoze he alledged  
Jer. 3. 3. she called him bzafensace/ bolde in evil/ etc. whereupon he tolde  
her/ that so many offences being taken/ and so many reproches given by  
reason of her attire/ which were tolde her/ and she knew / and yet would  
walke by and down London as she did unreasoned/ she shewed that she  
not had such a bzafensace: and that it had beene wel for her that she had  
selfe to the great griefe of many. To the 22. he affirmeth that some so said  
and having named them/ seing they deny their wordes/ and wil not just-  
fy to their faces that which they have spoke/ he willet them to let their  
own consciences be witnesses of their dealing / for his part he comitteth  
it unto God/ but must not deale haltingly also to deny it/ though they be  
unfaithful. To the 23. that the Pastor both not set downe his wordes  
as he spake them: for he said the P. was moze earnest in defending his  
wives attire/ speeches/ and behaviour/ and moze bitter against his bro-  
ther therein/ then ever he saw/ or read him in the cause of Christ against  
the aduersaries: and how true this is his practise in both wil declare to  
him that wil try them. To the 24. he affirmeth that his pleading and  
covering the attire/ speeches and behaviour was cabilling \* ad daubing/  
else what is daubing? pea/ her attire/ speeches ad be habiour giving such  
offence as they did/ and he seeking by his learning and gifts to cover it/  
ad to discourage the admonishers boasting that she was innocent and  
righteous/ he abused his gifts/ as also not his wordes or learning / but  
her & owne workes ought to praise her in the gates. Pro. 31. 31. To the  
25. he answereth/ that it was so tolde to him/ that she so did both in M.  
Deighams shop dooze/ and in her brother Jacksons dooze. To the 26.  
it is most untrue/ for he compared them not together / but they dealing  
by way of inquisition and entering into the conscience when they could  
not prove their accusations / he tolde them he hoped they would not  
deale as the spanish inquisition: pea M. Crud (having beene in the hãds  
of the spanish inquisition) confessed/ that he was not so strictly inquired  
into/ as they did into G. J. neither compared he them to the commissio-  
ners in England: but it being agreed that the Pastors accusations and  
G. J. answers should be written/ which they also begun to do/ but the P.  
broke of/ and would not suffer. G. J. urged the agreement / and craved  
the elders help that promise of writing might be kept : Which when he  
could not obtaine/ but by the P. and M. Stub. shifts/ cabillings/ and pe-  
remptrio dealing was put of/ he said/ he had found moze favour or by-  
right

right dealing at the commissioners hands in England / then at theirs / and so it was / for they wrote his answers and suffered him to read the over / to see if they had written them as he spake etc. To the 27.† this also is an untrue accusation: for he compared them not to the olde ad pong Prophet: but M. Kinsw. having heard the matter / and beginning to bring the P. to keeping of promise / and yet by the P. and M. Stud. was discouraged / and drawn away so as he was not onely far from bringing the any more but rather reasoned with the: G. J. desired him to remember. 1. Kin. 13. and to take heed that the olde Prophet deceived not the pong: and the Apostle giveth often such exhortations / and namely. Heb. 12. 15. etc.

To the 28. he answereth / that the P. dealeth not by rightly herein / but leaveth out much: for the P. and M. St. having once sent for him about Jer. 3. 3. and could not prove it to be sin in him so to alledge it against the P. wife / but fell to threatening ad peremptory wordes: the next time they dealt about three other things: where G. J. urging the that they ought not to go to other matters / but to holde to the point of Jer. 3. 3. now in hand / they yet would take what course they pleased / some times dealing about Jer. 3. 3. sometimes raising by other accusations: pea being againe called before them and the other elders / they would deal with him for matters / which were spied (for so I take it I may welter me it) in the time of his imprisonment / being also in number three: which when he had heard ad answered / even in that assembly of elders he praised God who had kept him thatt he had no greater thing against him / seeing he was so espyed into / and things kept in writing against him for a day: shewing them that if they had beene offences they ought to have dealt with him privately before they had brought them before others: but he was persuaded they were duties which he ought to do / and that he offered not against them in doing them as he did. Whereupon he desiring M. Kinsw. to speak his conscience concerning this manner of dealing / which he would not / he exhorted and warned him and M. S. to learne by his example to take heed to themselves in their walking with the P. and M. St. who had (being prisoners for one truth) so spied into him contrary to civility and much more to Christianitie: pea he added at this time / that if they should excommunicate him (the Pastor having so boasted) they should be the Church standing in high transgression / and declining to defection: further the Scriptures are many / which condemne such lying in waite for their brethrens halting: such digging of pits: and such hunting them with nets: the Lord in mercy give them to see their sins and to repent. To the 29.† it is a very untrue / uniuersall ad uncharitable accusation: for requesting him and her that things might be reformed: writing to them the reproches that were give forth about her attire / the offences which were take at her behaviour / and the greife which was among the brethren for the same: seeking the repressing of sin / the stopping of the mouths of all sortes of aduersaries / ad the taking away of that which hindered the weak for coming into the truth / I say thus to deal with them / and to be earnest

with

† Comparing them to the olde / and pong Prophet.

• Warning M. Kinsw. worth / and M. St. to take heed how they walked with the Pastor and M. Studlep. 1. Mar. 18. 15. Levit. 19 16. 17. Ephe. 4. 26 3. Psal. 55. 12. etc. Jer. 5. 26 Ecce. 13. 18. Hab. 1. 2. 3. 4. Mica. 7. 2 Col. 3. 13. 14. † Going about to set ie out of be- twene the Pastor and his wife. † It is far from true love so to pervert / ad take things in the evil part. 1. Cor. 13. 5. Rom. 1. 29

1. Tim. 2. 13. 4  
 9. etc. and  
 5. 1. etc.  
 Tit. 2. 1. etc.  
 \* 4. Pet. 3. 1  
 2. 3. etc.  
 \* Isa. 3. 16  
 17. to 24.  
 \* Job. 109. 4.  
 5. Jer. 13. 17  
 with 18. 20  
 \* His refu-  
 sal to come:  
 at the re-  
 quest/char-  
 ge/ and  
 comman-  
 dement of  
 the elders/  
 being sent  
 for.  
 71. Thes. 5.  
 12. 13.  
 Heb. 13. 7.  
 \* 2. Cor. 11.  
 32.  
 \* Who  
 would not  
 hence easily  
 perceive/  
 that they  
 sought oc-  
 casion/ whe-  
 a reasona-  
 ble answer  
 with re-  
 quest/ would  
 not satisfy  
 them?  
 Mar. 6. 19  
 Job. 18. 19.  
 to 23.  
 Acts. 4. 16.  
 \* Thus  
 was wise  
 at the end of  
 the answer.  
 \* Jer. 1. 17.  
 \* Isa. 8. 12.  
 11. ad 5. 18.  
 Job. 14. 1. 27  
 31. per. 1. 14  
 \* 2. Thion.  
 19. 6. 7.

The ground, causes, and proceedings of some troubles,

with them to cast away those things which gave such offence to all sort of  
 of people/ it was far from seeking to breed jealousy/ or to set variance be-  
 twene them: pea so far / as cleane contrary he sought the honour of the  
 truth/ their credit/ ad good name etc. \* Paul, declaring the duties of hus-  
 bands ad wives / writing against pride/ ad exhorting to modesty. \* Pe-  
 ter exhorting husbands to dwell with their wives as men of knowledge:  
 wives by godly conversation to shew themselves daughters of Sarah/  
 to avoid costly and outward apparell etc. ad to be clothed inwardly with  
 meeknes / quietnes/ etc. \* Iah, also speaking against the pride of the  
 daughters of Zion: these I say thus dealing did not go about to set va-  
 riance/ or breed jealousy between men and their wives : neither did the  
 people of those times pervert and pesse their speeches/ gathering such  
 accusations against the reprobers of sin / therebp to repay bitterness for  
 love/ and + hatred for friendship.

To the 30. + it is an untrue and vnchristian accusation as sundry of the  
 rest are/ seeking matter of strife/ and by odious accusations to make the  
 rebuker of their dealings odious: for whensoever they sent he went unto  
 them/ and never refused: the daies and houres appointed he was most ca-  
 resful to observe not onely as of conscience because he hid them true offi-  
 cers in Gods Church/ and so would deal in al reverence + towards them/  
 but also because he perceived/ that they sought matter against him/ so as  
 he sought to + cut away all occasion from them. Pea the verp last time  
 when they charged and commaunded him to come (whence they take oc-  
 casion of this accusation) they know that he sent like request to them to  
 hear with him/ seeing a busines was fallen out/ which could not be defer-  
 red/ as also he would come at any other time which they would ap-  
 point/ desiring the messengers to signify his answer with all reverence  
 unto them: which they also affirmed they did: pea they sending againe/ ad  
 pretending + contempt/ he answered stil with reverence / requesting the  
 messengers to witnes if he gave the least worde of contempt / and they  
 witnesed that he did not/ pea the messengers confessed themselves that  
 he said he would come at any other time if it pleased them.

\* It greeveth me brethren that I finde such dealing in the assembly of  
 the elders/ I must speake frely/ and not fear mens faces / least the Lord  
 + distrust me/ and the like I crave of you brethren not to + fear men / but  
 God/ which I hope/ and you give good testimony/ that you do / in that  
 you have left your native countrp for the truth : and now I beseech  
 you stand forth for a sinners/ and holy walking therein/ even in all manner  
 of conversation: and remember the estate of the Churches. Revel. 2. ad. 3.  
 How hardly my brother the Pastor / and M. Studley deal with me in  
 these proceedings raising by one accusation to thre / and thre to thre  
 moe/ pea at length to thirp/ and all for standing forth against his wives  
 sins and their dealings let any Christian iudg according to Gods wor-  
 de : and the Lord be with you/ and direct you to do that which is pleas-  
 ing in his sight for his name and truths sake.

\* Dire

\* Here according to my promise I send this to my brethren gathered together to try and consider of the things fallē forth in this controverſy/ craving of them to returne the other writing/ ad this unto me againe according to their promise.

I pray you brethren besides 2. Thro. 19. reade now also Deut. 1. 16. 17. Heare the controverſy betwene your brethre, and iudge righteously betwene every man, and his brother Ye ſhal have no reſpect of perſon in iudgment, but ſhall heare the ſmal aſwel as the great: ye ſhall not fear the face of man, for the iudgment is Gods

The brethren being mett together/ and having the accusations/ and answers with the other writing/ begun to try the matter of apparel/ and (as I heard by ſome) the moſt things were cōdemned: they ſent alſo for the gown/ which the P. and M. Stud. had promiſed they ſhould ſee: to try if the beſt could be ch. with worn ſo low as G. I. affirmed it was/ and which the P. with M. Stud. denied could be ſo wome: but the Paſt. and M. Stud. would not let it be ſent: the brethren (as I heard) ſet againe and requested it might be ſent according to promiſe: but they would not/ and in deede they wil prevaile: whereupon the brethren could not try things as was appointed/ and ſo brake of: G. I. his answer and the other writing were alſo returned unto him. Now that the reader may know what this other writing was/ which here is mentioned/ it was as followeth: and ſtil I muſt requeſt the reader to remember/ that they then forced me to write/ and now alſo drive me to publiſh them: ſo that if any thing not beſeeming Chriſtians be named or publiſhed/ they have beene and are the occaſion/ and being (as it ſeemeth) hardened & thowd the deſiretfulneſſe of ſin ſo will they ſtil have it.

Theſe things following were reprovē in Mrs Tomiſon Iohnſon the Paſtors wife touching apparel, ſhe alſo admoniſhed thereof by G. I. the Paſtors brother.

First the wearing of a long buſk after the faſhion of the world contrary to Rom. 12. 2. 1. Tim 2. 9. 10. 2 Wearing of the long white breſt after the faſhion of yong dames, and ſo low the wore it, as the vworld & call them kodpeece breiſts. Contrary to the former places, and alſo to 1. Pet 3. 3 4. 5. 3. Whale bones in the bodies of pericotes Contrary to the former rules, as alſo againſt nature, being as the Philitians aſtirme hinderers of conceiving or procreating children 4 Greatleeves ſett out with whalebones, which the world cal, &... Contrary to the former rules of modeſty, and thamefaſtneſſe 5. Exceſſe of lace vpon them after the faſhion of yong Marchants vvives Contrary to the rules of modeſty. 6. Foure or five Gould Ringſon at once. Contrary to the former rules in a Paſtors vvife. 7. A copple crowned hatt vvith a tvined band, as yong Marchants vvives, and yong Dames vſe. Immodeſt and royiſh in a Paſtors vvife. Contrary alſo to the

S former

\* Thus was written in the ſcriptures.

+ The paſt. and M. St. becom promise breakers. + The brethren here were cōdemned yet afterward stood not forth faithfully against the P. and M. St. to kepe their promise & Iſa 48. 4. Ezech. 2. 4. and 3. 7. Heb. 1. 13. + Thus did I ſet down the wordes to them in private yet they would publiquely leade out part/ and name it after the odiouſeſt and filthieſt name/ which I aſhamed to name/ as in the letter appeareth/ pag. 96 97. &... I name not this worde for the reaſons mentioned in the ſame pages.



The ground, causes, and proceedings of some troubles,  
former rules. 8 Tucked aprons, like round hose: contrary likewise to the former rules. 9 Excellence in ruffs, launce coives, muske, and such like things: contrary to 1. Tim. 2. 9, 1. Peter. 3. 3, forbidding costly apparel. 10 The painted Hypocritical breast, shewing as if there were some special workes, and in truth nothing but a shadow, Contrary to modesty, and sobriety. 11 Bodies tied to the petticoate with points, as men do their doublets to their hose. Contrary to 1. Thess. 5. 22. conferred with Deut. 22. 1. Iohn 2. 16 12. Some also reporte that she laid forth her heare also Contrary to 1. Tim. 2. 9, 1. Pet 3. 3.\*

Touching the abominable speech and speeches which were detested by her giving offence, and whereof she was also admonished, they were as follow.

First she wished her self a widow for a papists sake. Contrary to Ephes. 4. 29. and 5. 9. 2. she scoffed at the people when I tolde her that divers of the people (as was said) were grieved and offended at the earnest sending away for her husbands booties: and for Diliberance M. Pencies daughter. This scoffing condemned by many places. Ephes. 5. 1. Pet. 1. 13 to 17. 3. she scoffed / because I wrote that God by his providence gave me to prevent her fusteltn when she sent Gregory (her brother) with a letter and sent it not by my Father: she scoffed and said / that I kept a stir about Gods providence. This conuined by Math. 10. 29. as also by the former places.

4. When I reprove: and be it plain with her she said such dealing was not sufferable. This dealing like that in Jer. 26. 8. 9, 11. I. 103. 7. 10. 5. She boasted that she was innocent and righteous: not with standing men and women who were without of the profaneest sort: and professors (as they are called) spake most greivous things concerning her attire and behaviour. This conuined Jer. 2. 35. with Jeremie 3. 3. Job. 1. 17, 15. and 24. 24. 6. Alderman Tailors wife / aould professor since C. M. rices darts having sent him maintenance and help in his prisonment said when she saw his wifes pride: that she would not give any maintenance to maintein pride. This offence and giving occasion of such speeches is condemned 1. Cor. 10. 32 Col. 3. 5 1. Thess. 4. 12. 7. The prelate of London's wife and she compared together for pride by the Clarks in M. Sedels office. 8. They called her a bouncing gicle and said / that if any of their preachers wives were such they would say they were bawling priestesses wives. 9. It was also wisdred and said take heed that Iger make him not proud 1. 3. . . How greivous things these were to arise upon her attire. let Christians boast of their hearts in 3 as in Gods presence. Sure they are breaches of the commandment: 1. Cor. 1. 1. Pet. 1. 14.

Touching her actions and dealings giving offence, whereof she was likewise admonished, they were as follow.

First she stood gazing, bracing or vaunting in shop doores. Contrary to the rules of modest behaviour in the daughters of Zion, and condemned. Isah. 3. 16, 2 She so quaffed wine, that a papist in their company said to another woman: You leave some, and shew modesty, but Mrs. Iohnson, snee & etc. she doth not. This behaviour condemned 1. Thess. 4. 12. and in the places named before 3. She laide in bedd on the Lordes day till 9 a clock, and hindered the exercise of the worde, she being not sick, nor having any iust cause to lie so long: This contrary to the

\* I past 38  
wifer thus  
arrived at  
any time/  
much more  
binder per-  
secution/  
was it not  
offensive/  
and to be  
admonis-  
hed: or  
ought the  
the admo-  
nition to be  
taken in ill  
part?  
+ Speech  
was repro-  
bed / but  
the p. re-  
bected the  
admonis-  
as if she  
had bene-  
charged to  
have a wis-  
shed in  
deede.  
\$ Was it  
not strange  
and grie-  
vous that  
the p. and  
she would  
thus boast  
the being  
rolde of  
the offences  
which a-  
rose by her  
attire etc.  
\* Art. 21. 16  
+ This pro-  
berth that  
her pride  
hindered be-  
nevolence/  
and contri-  
bution.  
\$ ... I stil  
name northese words in print for the causes before mentioned p. 95. 97. He spake it / as wondering  
at her opining: Thus the party who was by related and witnessed.

diligent care, and redines, which should be in Gods servants Psal. 119. Iſah, 58. 13 Ezec. 20. 12. Act. 20. 7. &c. 4. Her behaviour in all ſtourt-  
nes, ad (as ſome ſaid) diſdaine: ſhe alſo (as ſome compleined) did not wil-  
lingly viſit the poore. This is contrary to humility, and love. My brother  
decemb. 16. \* named in the open aſſembly: Carnal vanity: a thing in my  
iudgment not to be named, as divers of the reſt are not: Ephel 5. 3 4.  
Some particulars alſo ( which I wrote in private ) are named, which I  
would not have related for divers weighty reaſons, as alſo ſpecially per-  
ſuaded by the ſcripture mentioned, but they have ripped them vp the-  
ſelves, broght them to remembrance, ad ſo have diſcovered their own  
filthines, forcing me alſo to write them. Which ſeing they have done,  
I requeſt you Brethren to try and deal about theſe things according to  
Gods worde.

After theſe things was written in the paper which the brethren had  
as followeth. Theſe things being ſene/ heard of/ and found in any Chri-  
ſtian/ much moze in a Paſtors wife/ he being priſoner for the truth/ and  
ſincerity thereof/ are not lawfull: ſhe being admoniſhed promiſed amend-  
ment/ but did not: which ſmooth answer and manner of promiſe is con-  
demned Math. 21. 30. Jer. 42. etc. Being ſtil dealt withal/ in proceſſe of  
time ſhe ſo covered things/ pleaded/ and was ſo far from confeſſing fault/  
as ſhe boated innocency and righteouſnes: and ſo it was: pleaded to be  
in her/ laying alſo reproches vpon the admoniſhers of theſe things: na-  
mely: fancies/ conceited heads: would ſal to anabaptiſtry: calling them  
ungodly/ wicked/ heatheniſh/ with ſundry ſuch other reproches and rebu-  
lings. Here vpon the party which admoniſhed wzote and ſaid / that he  
feared he might ſay to her as Jeremy ſaid in his time. Cap. 3. 3. the peo-  
ple then boating innocency and guiltleſnes Cap. 2. 3 5. And I am ſtil  
perſuaded that (ſeing the offences in apparel/ ſpeech/ and behaviour be-  
foze mentioned were found in her/ laid open and admoniſhed/ and yet ſhe  
would boate innocency/ and righteouſnes) it was neither ſin/ overar-  
age/ nor abuſe of the place ſo to alledg it/ thereby to bying her to ſe her ſin  
and to make her aſhamed if it were \* poſſible: yea how heavy a thing it  
is for a Paſtor to take in theſe things/ and to ſorze me to write them a-  
gaine/ labouring to diſcourage the reprober / and to cover all things in  
his wife let Chriſtians iudge according to the worde of God. Iohn. 7. 27.  
Deut. 1. 16. 17/ 2. Chzon. 1. 9. 7. 8. with Exer. 13. Amos. 5. and 6.

This writing being returned to G. J. he found on the backſide there-  
of thus writtē. \* Witneſſes for wearing the codpeece beſt, at the world  
call it, ſo low as the world would weare it M. Adams. Widdow Rou-  
les: Elizabeth Bates. But it having bene in the elders hands theſe lines  
wereraſed: concerning which rafiſing I ſay (as the publiſher \* of the tro-  
bles at Frank. did concerning the rafiſing of the article againſt Apoſta-  
tes) that I know not what they meant / and of ſuch dealing \* let the  
godly wiſe iudge.

\* It was  
alſo writtē  
by the and  
ſet in the  
forefront  
of the accu-  
ſations  
againſt G.  
J. pa. 127.

\* By her  
husband  
the Paſtor.  
\* Theſe ad  
ſuch like  
were uſual  
by his argu-  
ments and  
weapons  
againſt the  
reprobers  
of their  
ſins.

\* Exer. 12. 3  
\* Thus  
was it wit-  
neſſed whe  
the brethren  
examined  
things yet  
afterward  
to the P.  
and M.  
Studious  
ſace the  
two laſt  
witneſſes  
failed.  
\* Pag. 112.  
\* See moze  
thereof  
before in  
Pag. 52-53.

4 M. Wins.  
 still dealt  
 sleely: for  
 now percei  
 ving that  
 G. J. urged  
 the P. and  
 M. St. to  
 be the peace  
 breakers/  
 ad so bzoght  
 that vpon  
 the / which  
 they would  
 haue bzoght  
 vpon him/  
 ad that the  
 Church  
 witnessed  
 with G. J.  
 then by a  
 sleight he  
 draweth  
 them from  
 that to ano  
 ther mater.  
 But hence  
 it appeared  
 that they  
 were the  
 peace brea  
 kers/ and  
 so continue  
 still/as yet  
 not repen  
 ting to this  
 day.

5 Marke  
 in these pro  
 ceedings  
 how one  
 while one  
 elder ano  
 ther while  
 another  
 putteth  
 forth an  
 obiection/  
 bfeeth a  
 shiffe of de  
 bfeeth a de  
 bise/silen  
 ceaing, but not ceaasing corrupt dealing. Jeremp 23.1. 1. 4.

On the 20. day the elders and the Church meeting together / the pastor  
 said that his brother first repeated these things / and accused him as a  
 peacebreaker: he answered / that they in the assembly of the elders demaun  
 ded and forced him to repeat them / he then also requesting M. W. and  
 M. S. to obserue / that they again renewed the matter: so that they  
 brake the peace / ad did that in deede / whereof they vniuersally accused him:  
 hereabout there was great strife / they accusing G. J. to be the peacebrea  
 ker / ad he shewing that they were the peacebreakers by sending for him  
 ripping vp matters bringing them before the elders / and now before  
 the Church: in all which he still was defendand / and answered their accu  
 sations: at length some of the Church said that in deede the P. and Mr.  
 St. begun / and bzoght the matter before the Church / and not G. J. so as  
 they could not charge him to be the peacebreaker. Then said M. W. you  
 are first to heare the accusation of M. F. J. and then G. J. if he haue any  
 thing to say against it: then the P. said that G. J. had charged his wife  
 about her apparel / honesty / and behaviour: G. J. requested the Church  
 to obserue that they were found the peacebreakers / and so were guilty of  
 that whereof they falsely accused him / desiering they might be called to  
 repentance / and dealt withall as they would haue dealt with him / seing  
 they accused him falsly. Deut. 19. 16. to 19 but they were not urged here  
 to (the Church sitting silent / and) M. W. willing G. J. to answer to the P.  
 accusation. He then answered that he had admonished her about her ap  
 parcel / and behaviour: but for honesty or dishonesty he had not dealt with  
 her / and that the apparel should haue bene tried / but they would not  
 suffer it / yea breaking promise with the Church concerning trial of the  
 P. wifes gowne etc then 4 M. Studd. objected that the Church at Lon  
 don having concluded concerning it / the Church here ought not to enter  
 into it. M. Adams answered that if the matter were concluded at Lon  
 don / but not rightly / and so bzoght to the Church here to be examined/  
 they ought not to feare to come to light: M. S. said that the elders would  
 examine it / and so the Church should conclude it: he was answered / that  
 the elders had already dealt therein / and bzoght it to the Church / ad ought  
 not to recal it: M. S. gave no answer hereunto / but proceeded / and said/  
 the P. accused G. J. that he charged him and her with carnal vanity / ad  
 that M. Studd. witnessed it: M. Wins. wrote the accusation / and Mr.  
 Studd. added this clause / that so it was / so far as he could remeber. G.  
 J. before he answered urged them with breach of promise to the Church  
 ab ut the gowne wishing the Church againe to keepe her liberty / repea  
 ting also that they were the peace breakers / requesting them to call vpon  
 them for both / and desiering that things might be ended in order / before  
 they so proceeded to others as they pleased: here the elders begun to be  
 hote / and the P. said that he objected against G. J. by way of charge: he  
 answered that when he wrote thereof he charged them not therewith /  
 but exhorted them: also that now he bzoght it not / neither named it in  
 the paper / which he gave / but they themselves bzoght it: then the P. and

M. St. would expound the wordes of his letter/that he received the re-  
 porte/and brought it as a charge: G. J. requested the Church to decide/  
 whether they or he ought to be the expounders of his wordes and mea-  
 ning. Mr. D. said that G. J. did receive the reporte: he answered that  
 though he heard it/ yet it followed not that he received it: for me map heare  
 \* and cry a matter: then finding out the truth ther eof/ they are to re-  
 ceive it/ and to deal accordingly. Here M. D. fel to reproching/ calling G. J.  
 a man of a harde face: the P. compared him to Clapham: he answered  
 them that their reproches must not discourage him/ ad desired the Chur.  
 not to suffer them so to reproch him standing forth against their corrupt  
 dealings. Much stir there was about this accusation of carnal vanity:  
 G. J. did answer that he had not charged the therewith/ ad touching  
 particulars he would not name them: M. St. was exceeding importu-  
 nate that they should be named: G. J. would not stil vrging them with  
 Eph. 5. 4. At length (they being stil as they had bene befoze importunate)  
 he tolde them they might rest contented/ he had not charged them there-  
 with/ neither would he name the things / but seing they were so importu-  
 nate/ then might examine Goodman Martin about the same/ who (ha-  
 ving heard such stir in the congregatio here about) confessed to M. Adams  
 and afterward also to G. J. that it grieved him to heare that the P. ad  
 M. Stud. would vrg such things / that he himself had seene so much  
 filthy vanity in them/ as he was much troubled in his minde therewith al-  
 most twoo yeres/ and yet had not the power to deal with the Pasto: for  
 it/ confessing & his wakings therein/ and being contented that G. J. (seing  
 they so vrged and forced him) should name it that he was so troubled the-  
 reabout: which he now doing the elders concluded to send to him (being  
 then at his day labour) to know what he had seene: the messengers brought  
 his answer to the elders/ who repeating it/ would have daubed / and co-  
 vered it/ but it was so shameful that it would not be covered.

The particulars whereof if I should recite/ Christian eares I am persuaded wold  
 tingle/ and cry so for shame so for shame: so that for my Part I wil not name them:  
 if they be not so ashamed thereof they may do it in their boasted answer: and as I  
 have said of the like/ so far I herof. let them consider what will follow when they  
 force me further to lay them open: if they shame not to plead for sin/ and to daub by  
 iniquity/ I hope and rest assured in God that he wil \* embolden and strengthen me to  
 stand forth against them so long as he spareth me life: and I rest assured all their co-  
 verings and daubings wold the Lord uncover and cast down. I say in his time cried in  
 witness against the Jewes & S heaben & earth when he tolde them their sins: and  
 surely in comparison I may say that the therab & earth would blush at the things  
 which yet these afame not to daub/ and pretend by their shifts/ that they might be  
 done. I confess it greeveth my soule to see how unpudēt they are become/ evē to cover  
 any thing in the elders be it never so grosse: they having daubed by the Past. wifes  
 pride etc. also his corrupt dealing therein. they afterward daubed by apostasy in their  
 teacher M. Ainsw. contray to their own writings: and now also Van. St. having  
 daubed with them/ they daub by his wantonnes with his wifes daughter: I name  
 not these things here or in other places to disgrace them the Lord knoweth: for we  
 professe one truth: but greeved that (being banished for witnessing against the prelates  
 etc.) sins and corruptions should be so daubed by among our selves. Rom. 2.

\*Deut. 17.

4.5

1. Cor. 11. 18

\*G. M.

ofte confes

sed/ and

lamented

his weak-

nes to deal

incōtrover-

sies: he was

a very ten-

der conscie-

ced man/

and as I

have heard

always la-

mented the

reobl- s/

though he

had not po-

wer publis

quels to

stand a-

gainst the.

Rom. 14. 1.

and 15. 1

I nbe b2r

\*Eze. 3. 8. 9

1. Cor. 1. 25.

Gena 3. 8.

Mic. 49. 13

24.

\*Isa. 1. 2.

\*Jer. 2. 13

The  
 hearthen as  
 counted it  
 most vile  
 when in  
 Magistra-  
 tes to dabo  
 people to  
 witness  
 what they  
 pleased by  
 threatening  
 feare re-  
 wardes etc  
 what is it  
 the in Chri-  
 stians / and  
 most of al  
 in elders so  
 to deal?

† Job 3. 1. 13.

\* This M.  
 Ainsworth  
 alwaies  
 helped the  
 Pastor at a  
 list when  
 otherwise  
 he had bene  
 crushed un-  
 der the  
 burthen.

\* I found  
 the verp  
 dap of the  
 moneth no  
 red among  
 my wor-  
 tings whe-  
 rein they  
 told me  
 that this  
 was done.  
 \* Let any  
 Christian  
 read the  
 Psal and  
 iudge if a  
 Pastor

stood a  
 gainst oꝝ rebuked  
 this Psal. comfort  
 himself by Dab.  
 example: apply  
 the people to the  
 yphims / oꝝ the  
 admonisher to  
 Saul etc. pea I  
 doubt not but  
 the accusation of  
 misallegding the  
 Scriptures will  
 come upon his  
 owne pate: whiche  
 he wold have  
 bought upon his  
 brother / allegding  
 Jer. 3. 3. against  
 his wife.

In the time while they set to G. M. they set to handle that accusation of wishing her selfe a widow for a papists sake: G. J. named the reporter Ann Colper. she was examined / and witnessed first that the Past. wife so wishe'd: then the P. called her wicked & vngodly woman / vpraided her that when she was his seruant he had given her this and that / what also his wife had done for her / so as he discouraged the woman / that she begun to falter in her wordes. G. J. desired the Church that witnesses might not be so vsed / and that (howsoever she had bene their seruant) she might not be discouraged from witnessing the truth. M. S. also vpraided her that she dealt wickedly / and vngodly. G. J. desired them if she had miscarted her selfe / to deal with her for that according to rule / but not to discourage her from witnessing the truth. Some also of the brethren spake that witnesses ought freely to speak the truth in a controuersy without respect of persons: the Pastoꝝ (as his maner was) wared beyer hate: and it waring late \* M. A. propounded to the Church to defer the matter till the 3. dap of the weeke following / and so for that time we parted.

Betwixt this and the Lords dap following the woman being greebed and troubled in minde that she should be so vpraided & reproched by the elders for witnessing the truth / and that they cast in her face what they had given her / whereas she did them service for the same / made her grieue known to her husband. who (so far as I remember) himselfe went and dealt with the P. whereupon she was sent for to the Pastoꝝ house the 22. dap of the 4. moneth / and after some speech with her / confessed his fault in vpraiding her / and asked her if she were therewith satisfied. This did her husband oꝝ he themselves tel vnto me: Whereupon I asked (that though it were wel that he confessed privately / per) whether it were sufficient to confesse a fault privately / habding disgraced vpraided / and reproched openly? Shortly standing this confession per afterward they so dealt with her that she would not so openly and plainly witness as before: but was discomforted / and discouraged by them: of which dealing / as of the rest let the Godly wise iudge.

On the Lords dap following being the 25. of the moneth / the Pastoꝝ read the 53. Psalm: ad expounding it dealt so palpably that the people perceived he compared them to the ziphims / who would have delivered David into Sauls hands / in weighing ad applying things so grossly that many were greebed / and yet afterward none durst rebuke him: further the same day in his lecture he inweighed so palpably against G. J. comparing him to Absolom: to Judas to Corah / Dathan / etc. that diuers of the people feared G. J. would there presently interrupt / and rebuke him: but God gave patience til they dealt againe about the controuersy / and then G. J. admonished him for perverting the Scriptures / abusing the place of preaching making it a place to bluster out his affections etc After evening exercise George Martin was dealt withal about the matter of carnal vanitie / M. S. saying that G. J. named him as a witness: whereat G. J. stood by ad wished them to deal by right in the matter: for he had not nominated him as a witness / seeing he had made no charge against oꝝ rebuked by a people for corrupt dealing about his wives apparel etc. could fitly allegd this Psal. comfort himself by Dab. example: apply the people to the ziphims / oꝝ the admonisher to Saul etc. pea I doubt not but the accusation of misallegding the Scriptures will come upon his owne pate: whiche he wold have bought upon his brother / allegding Jer. 3. 3. against his wife.

oꝝ accu-



or accusation thereof/ but themselves taking it up and being importunate to have him name particulars / he told them that being persuaded by Ephes. 5. 3. he would not name them: yet at length thorow their importunity he said they might examine G. M. about the same etc. they commanded G. J. silence: he then requested the Church (who heard his speech) to witnes if so it were not: then Robert Jackson rose up / and witnessed that so it was: Whereat the Pastor being very angry rebuked him / and called his brother Absolon / the elders affirming that G. J. nominated G. M. as a witnes: he still answered as before is noted: at length goodman Martin relating the matter they entangled him in his wordes / ad being weak they discouraged and wearied him / that he said he would deal no more therein: then M. Alledged Deu. 19. that G. J. was a false witnes: he answered that he at all witnessed not the matter / neither charged them therewith / so that he could not be a false witnes: also that if he had charged them therewith goodman Martin had related inough and to much to prove it: the P. bid G. J. blush: he answering they would not give him liberty to speak / but put it off til the 3. day of the weeke.

At which time the Church being to meeete / the elders disappointed it.

On the 5. day being the 29. of the Mon. they meeting / M. Kinsworth dealt about the matter of carnal vanity: G. J. still answered as before / ad said that though he named not any / yet that which goodman Martin reported was such as in his iudgment he was persuaded it was filthy vanity ad stunk in the presence of God: many wordes passed here about and one M. Bellot seeing G. J. earnest / cursed him bitterly: to whom he presently turning said: the \* curse causeth shall slip away as a bird / and returne vpon your own bosome / if you repent not: requesting the brethren to rebuke him for cursing / and for his bitter wordes: the Pastor said / he would not onely use wordes / but censures. Then they propounded the accusation of wishing her self a widow for a papist / like. 2. that it is to be feared she verified the Proverbe / that having buried one husband she cared not how many she buried: that he prayed / God keepe our pastor to vs though she wish otherwise: these they read out of the paper / not asking G. J. his answer / but the elders proceeded to sentence: while they were thus dealing M. Bellot (who before had cursed) stood up suddenly and confessed he could not be quiet in his mind: \* having so cursed / and so speaking to G. J. confessed his fault: to whom G. J. said / God have the praise that hath wrought this in you / and he worke the like in the rest: The elders were not moved herewith / but proceeded on in their course. G. J. wrote downe that they propounded accusations against him / and not once asking his answer proceeded to sentence: The Past. being very angry / said G. J. needed Magistracy to repress him. M. S. said he crept into houses: and the Past. wife being asked about her visiting / called him wicked brother: then G. J. said to M. Kinsworth the teacher / that if he had said but halfe so much he would call for acknowledgment etc. yet M. Kinsw. would say nothing to her or them: but they proceeding and

\* If the ad-  
monisher  
of sinne  
should  
blush at  
the nam-  
ing there-  
of: much  
more should  
the commit-  
ter or dau-  
ter thereof:  
but the p.  
obscured  
in his age  
and boar-  
sting for  
got his  
own duety  
herein 1. cor.  
5. 1. 2.  
1. Pet. 2. 11.  
\* Pro. 26. 2.  
1. Tim. 3. 2  
4 how  
stoutly the  
p. boasted  
in his wis-  
dom ad his  
owne case  
1. Cor. 5. 2.  
2. Tim. 3. 2. 3  
\* God man-  
kereth the  
curser to  
confesse his  
sinne openly  
1. Not onely  
privately  
in the asse-  
mbley of the  
elders she  
passed the  
limites of  
modesty to  
reproch ad  
rebile him /  
but also  
openly in  
the congrega-  
tion.  
1. Pet. 3. 4.  
giving

The ground, causes, and proceedings of some troubles,  
giving their sentence against G. J. by the meeting for that  
time.

The proceedings in  
anno 1598.

See here  
of page 130

This was  
accounted a  
heinous  
matter/

that G. J.  
would accus  
se the Pastor.

Joh. 18. 22

The  
Church was  
silent/and  
let them pro  
ceed as they  
pleased.

Matt. 23. 25  
17. etc.

Rom. 12. 3.  
etc.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

1. Cor. 4. 2.  
and 12. 4. 5.

Meeting again the 5. day of the week following being the 5. of the  
moneth called January the Pastor began with the first accusation/ which  
was about M. Suthebies wife. G. J. answered out of the writing  
which he had given to the brethren : then the Pastor asked/ if had cause  
of suspicion? G. J. answered that the question was not to be answered/  
seeing he sought matter of accusation/ and he had not compared their wi-  
ves etc. shewing also that the Pastor was guilty of two or three untruths in  
that accusation : then said M. Amworth he accuseth the Pastor/ yea  
said G. J. and would have repeated and shewed it/ but could not be sus-  
fered/ then M. A. gave sentence/ that G. J. his answer was a false witness:  
G. J. denied it/ and that his letters if they had been kept would witness  
the contrary/ though they had no witnesses : then began M. St. to scoff  
and to say G. J. his tongue was his owne: he answered that God gave  
him to speak against their sins now/ as before against the adversaries:  
then the Pastor began again to speak that he suspected not her honesty/  
and from his owne wordes G. J. shewed him that he compared not the  
wives : yet the Pastor still urged that he compared them in adultery: he  
denied / and answered as before : then the Pastor called him ignorant  
etc. he answered / that in deede God had given the Pastor 10. talents in  
respect of his one/ yet he must not be discouraged/ but be faithful: the P.  
again doubled it. calling him ignorant and grosse/ he answered / what have  
you/ that you have not received etc?

From this accusation then fel to the 7. that she ruled her husband. G.  
J. read his answer given in writing before: then the P. made an argu-  
ment that if he could not rule his wife then must he be discharged. G. J.  
answered him to make a better argument / shewing that though it might  
hinder in choosing yet it followed not that therefore it was sufficient to  
discharge him : the Pastor gave sentence that it was a surmise : so did  
M. A. and M. St. M. S. also used bitter wordes/ saying that G. J. did  
it for some glory/ so to surmise against brother and sister / he answered  
him that he should not so bite and devour / kasse etc. Great reasoning  
there was about sending away for Deliverance contrary to the Fathers  
order/ and will: they urged that Jacob consented with Leah/ and that so  
the Pastor might with his wife. G. J. answered/ that if Jacob had had  
an express order or commandment by his Father in a matter of god-  
lines/ whether then (if Leah had given other counsell) he would have  
done against the same/ to this they gave no answer: but fel to the 9. and 10  
accusation: he answered in writing as before: the M. Stud. was asked/  
if G. J. charged her with abominable immodesty? he said he could  
not remember. Then they sent for M. C. the witness about the 9. accusa-

it contrary not duties of holiness / or righteousness : so when it contrary / then it must  
not be followed/ but ruled by knowledg. Micah. 7. 5. 1. Corinth. 7. 3. Colossien. 3. 18. 19. 1. Peter 3. 7.

See Page 130.

tion:

tion G. J. told them/that they had so threatened the witness/ as he feared whether she durst witness the truth: M. Adams beginning here to speak that things might not be stretched/ and witnesses might be falsely heard/ it was tolde him that \* a foole by holding his peace was counted wise/ & peae they called him and G. J. wicked and ungodly: they also said if they had civil magistracy/ then men would not be so bolde/ and still the Pastor threatened the censure: they were answered that they knew we had bene in the magistrates hands/ ad were not afraid/ God have the praise: that & also magistrates in a good cause were not to be feared: then M. Stud. also urged M. Adams to silence / telling him that they did it to a good end etc. A. E. being come/ and examined/ she witnessed that the Past. wife so drunke wine/ as the papist rebuked her/ and commended M. Stud. modesty: then the Pastoz asked her many questions/ thereby to entrap her/ but the poore woman tolde that her wordes were many and merety etc M. Answ. asked if drinking were quaffing. G. J. answered that such questions needed not/ he knowing wel that no man held all bynking to be quaffing/ but such as gave offence / and opened aduersaries mouths might be called quaffing: at length he dealt with the Past. wife heretofore who confessed that she was so/ she gave such offence: M. Answ. asked G. J. if that satisfied him: he answered that if she satisfied those that were offended/ bye was soone satisfied.

M. Stud. a man alwaies ready to stir up the roles begun again to name one action of the carnal vanity (when G. J. would name none) which here I will not name/ as I have not done other before: in handling whereof the Pastoz & criede all measure/ boasting he wolde do it 6. times/ peae 60. times: M. Adams desiring him to vse no such speeches/ shewing him that he ad others there were married etc. yet so to speak or do it was vanity: he said to M. Adams that so to say was a seede of doctrine of devils: and he would so teach it in doctrine: then said G. J. you saying you will do \* it 60. times and teach it in doctrine: that it may be done, whesoeber you do it/ you shall teach a doctrine of vanity / lust & uncleannes: here at he was moze and moze impatient/ and Christopher Dickson requesting him not to speak so/ he enlarged it / and said he wold do it 360. times six times: then Thomas Michel & and Robert Jackson spake vnto him/ that he forgot himselfe: G. J. also wished him to remember himselfe / and not to be so furtive and violent in his speeches: for he saw that he noted them/ and he would call vpon him for repentance: the brethren also were very earnest with him / but being as a man that had overleapt his reason and understanding. he would not be ruled but desired to be discharged/ alledging for his so speaking Cant. 8. and Prover. 5. His brother willed him not to abuse the Scriptures to cover his vanity/ but to conser Scripture with Scripture: for as marriage was honourable: so he must remember what followed/ namely / and the brd undesired/ whereupon eke married me ought (so wel as frong men) to thinke and consider: diuers of the brethren hung down the heads/ shewing their dislike;

ps. 17. 18  
Thus per  
beried  
they the  
scripture to  
make men  
glit from  
good duties.  
3 Ro 13. 3  
etc.  
Thus  
craftely  
would M.  
St. have  
covered the  
unequal  
and burig  
reous dea  
ling. Jer.  
29. 29 Job.  
11. 49.  
I am not  
a ble to ex  
press his  
obedien  
ge/ and the  
moze I  
think there  
of the moze  
I wonder  
at him.  
\* They wel  
know  
what I  
meane so  
that alfo  
thats per  
I neede  
not to na  
me the  
thing. 3 Ro.  
13. 12. 11.  
\* This C.  
Mich. and  
Rob. Jack  
son became  
afterward  
unfaithful  
and peele  
to what  
the P. and  
C. will have

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dislike: some few spake to him/ but he said/ he would rule with auotity:  
 M. Adams answered him/ that they must not deal as \* Lozdes/ neither  
 • 1. Pet. 5.3 make their people : howle. M. Kinsw. and M. S. sat stil/ saing nothing to  
 • i. i. sa. 5.2.5 him/ not once admonishing or exhorting him to cease herefrom : M. S.  
 • i. i. sa. 30.1. (when G. J. exhortet him to speake to the P. not to be so violent) rather  
 : covered it/ and was angry that G. J. wrote what the P. said: he told  
 him/ if the P. ashaied not to speake so vauilo that he would do it : 360. ti-  
 mes etc. he would not be wearp to write it 76. times/ to the end that whe  
 the P. came to sobriety and consideration / he might repent his banity  
 and inconsideratenes therein: M. S. then charged G. J. that he begun  
 these things in the congregation : he answered that his bzother and Mr.  
 Stud. had begun them/ as befoze the had shewed: then the P. said G. J.  
 crept into houses : he answered/ that he would bear that reproche with  
 the rest/ but they could not thereby excuse their own sloth or pride / who  
 would not visit & the bzethren from house to house: M. Ad. requested the  
 P. not so to vpraiſe his bzother/ he performing the duety of a Christian  
 among his bzethren: then he dealt verp hardly and sharply with M. Ad.  
 repeating matters about apparel wherein M. Adams had stood forth  
 against his wife / and in deepe he behaved himself verp unmoderately a-  
 gainst M. Adams and his bzother.

• p. 10. 17. 13  
 Act. 20. 10.  
 18.

• He also by  
 saided him  
 with his  
 calling etc.

Yea I must simply write, that had I not sene ad heard it, I could hardly  
 have beene perswaded that a Pastor, specially one that hath so suffered  
 for the truth, written against the aduersaries, and beene of such gravity  
 as he hath should be so overruied: but I remember that some write,  
 Ira Furor &c: and surely it seemeth that even so it is sometimes in the  
 godly, vvhen it is not sanctified. yet not therefore to be excused, or al-  
 lowed, but prevented, repressed, and amended. Also I must confesse, that I  
 vvould vvillingly have left this matter of carnal vanity wholly out (as in  
 other respects, so also because I fear the \* mockers in these daies to their  
 further hardening in sin, and iuster condemnation vvill make ieaſts here  
 of) but I know the maner of my brethrens cavilling and boasting, and  
 therefore I must relate it, yet so warily ad sparingly as I may not naming  
 the things or wordes, which M. Stud. (that raiser vp of contentions  
 betweene brethren) ashamed not to name and seemed to daub in the ope  
 congregation : but his fruites since about his vvifes daughter have de-  
 clared, that it was (not onely a feede of contentio in respect of the sbro-  
 thers in him, but also) a fruite of his vnclean heart and mouth delighting  
 to repeat and rake such vanities : for modesty and shamefastnes vvould  
 • bluth to speak or hear such things, but he hath novv declared that of  
 the tabundance of his heart he spake. God give him if he belong to him  
 to repent both in the one respect and in the other.

Anger a  
 short  
 fury.

• i. i. sa. 28. 22.  
 2. Pet. 3. 3.  
 Gal. 6. 7.  
 • Heb. 3. 13.  
 i. i. sa. 20. 10.  
 with 18. 18.

• p. 10. 6. 16.  
 19.

• Ephe. 5. 3  
 • mat. 12. 34

At length the Pastor ceased/ ad the elders begun againe with the mat-  
 ter of

ter of quaffing calling it an vcharitable collection/ and so proceeded to  
afue G. J. if he charged her with abhominable immodesty? he answered  
according to the \* writing: and further that if he so wrote/ it was in respect  
of the offences given and taken by her attire / speech/ and behaviour: the  
th<sup>y</sup> dealt with him that he charged him and her with smooth wordes:  
he answered as in the same \* writing: after this they added another accu-  
sation about writing in his letter *Mica. 7. 5.* demanding if he would so  
write againe? he answered that he would vpon like occasion. *M. St.* then  
begged if it were fit to open such things to their wives. G. J. answered  
that he said not it was sin/ but many things might & be lawfull and not be  
sin to be done/ yet not expedient: also that men ought to dwell with their  
wives \* as men of knowledge. Then they sel to the accusation / that the  
Church repent that she was his wife: he answered as in the \* writ-  
ting: they would have had him answer without the writing/ he answered  
that having written an answer / he was persuaded it was the surestand  
meetest way to give his answer out of the same/ that so he might not be entrap-  
ped in his wordes they changing them/ adding and diminishing as they  
pleased: whē they could not draw G. J. from the writing they sel to vrge  
him/ that he said she crossed: he answered that so she did: and that *Mr. A.*  
had so said it was/ if he would deal vprightly in publick/ as he had spokē  
in private. Then *M. A.* dealt with G. J. to acknowledge overcarrage: he  
answered in \* respect of God he would/ but in respect of them/ (seeing they  
daubed by their sins etc. and would not repent / if he had bene much  
more earnest against them then he was/ he durst not acknowledge overcar-  
riage: asking *M. Answ.* that if the Prophets in their times had bene so  
dealt withal reprobing sins earnestly/ whether they should have peeled?  
hereat he sat still a while: then he vrge that in the matter of wishing her  
selfe a widow/ G. J. was a false witness / G. J. tolde him/ that he had so  
said before/ and had \* misalleged *Mat. 26.* It is true said he they were  
false witnesses both in wordes and meaning/ pou in wordes: G. J. answer-  
ed that he neither in meaning nor in wordes/ for touching her meaning/  
he left it to God/ and would not once deale therein when the P. vrge  
him to know if he so wished in her heart: and touching the wordes they  
had heard that the witness affirmed she so spake: and here *M. A.* preiudged  
that that place could not be alledged against G. J. It warning late/ they  
appointed the brethren to meete the 5. day of the weeke following/ being  
the 12. of the moneth.

At which time some came but not all/ and so nothing was done. The  
Lords day following after exercise the elders *M. Stubble.* and *M. S.*  
spake / that they were disappointed by the Churches not meeting on  
the first day: *Maisier* Answor<sup>th</sup> adding what end & they had

nounced G. J. a false witness their will being so to have it/ having no iust prooffe. & here I desire the  
reader to mark: that then by their own confession the elders end and determine matters/ yet they  
will pretend that the Church doth it/ whereas in truth they giue the Church the title ad name but  
they vsurpe the power. *isa. 9. 16. Jer. 34. ver. 12. 23.*

See page  
110. the  
answer to  
the 10. accu-  
sation.  
In the ans-  
wer to the  
12. and 19.  
accusations.  
1. cor. 6. 12  
1. Pet. 3. 7  
In the ans-  
wer to the  
13. accusa-  
tion.  
1. Jam. 3. 2.  
M. Answ.  
first alled-  
ged the pla-  
ce simply:  
then being  
dealt with  
all by M.  
Adas after  
that mee-  
ting he con-  
fessed it  
could not  
be simply  
alleged  
against G.  
J. and nota  
G. J. by  
writing him  
that he fal-  
led, he di-  
stinguished  
which di-  
stinctis G.  
J. also ta-  
king away  
they ended  
as here is  
sett down  
yet after  
ward/ the  
elders  
drew him  
to pro<sup>o</sup>



had purposed to make / namely to reprove G. J. for so dealing and calling the P. N. wives speech abominable speech: also that for his over-  
 carriage they thought it sufficient to debar him / that the Church ought not  
 to chuse him elder: and in that of wishing her selfe a widow for a papists  
 sake / that he was a false witness: thus he said they purposed to end the  
 matter: **S**am. of cō. byet p. i. began to beg the matter / that if he  
 were a false witness / they ought either to bring him to see his sin / or to pro-  
 ceede: a id not so to end matters: hereat the Pastor began to speak  
 and was very angry / that the brethren rested not in the elders iudgment  
 and began again to desier to be discharged / but **M**r. Stud. pacified him.  
 Then **M**r. S. read in a paper what they had determined / having written  
 things against G. J. concerning witnessing / which there the Brethren  
 shew'd were not true / the witness having confessed that G. J. related it  
 as she told him / and that the Pastors wives speech was so. Hereupon  
 there was much a doe / and hard speeches passed betwene the Pastor  
 and some of the brethren: **M**r. Adams / **M**r. Edes. **Thomas Michel** /  
**Arbert Jackson** and others shewing that if the elders iudged him a false  
 witness / they ought not so to end it. **M**r. A. still dealt to have an end. G. J.  
 hearing and seeing this dealing requested liberty to speak: shewing them  
 that touching their reprove he would willingly beare it / finding that  
 such had bene the lot of reprovers in former ages. 1. that touching  
 keeping him from being elder they did him a pleasure / he desiering to  
 li be a member in sundry respects / and not an officer. 3. that if in their  
 consciences they were persuaded he were a false witness / they ought not to  
 leabe \* sin upon him and so wrap it up. **M**r. Answ. then asked him if he  
 desiered to be erron. He answered no / but desiered if he were guilty that  
 they would bring him to the sight thereof / and iudg righteous iudgment  
 for in his conscience he was persuaded they did charge him very uniuersally  
 willing **M**r. A. to looke to his conscience / telling them that he that re-  
 buked was sinned: and they abhorred him that spake uprightly / bring-  
 ing ad catching at his wordes / so as he would not iustifie them: \* but thorow  
 Gods grace would keepe his innocency. Sundry wordes passed to and  
 fro betwene the Pastor a id the brethren. **M**r. Answ. at length brought  
 the Church to en iudg as then he had determined: **M**r. Adams wishing G.  
 J. for peace sake to drace it. Then G. J. opened his Bible / turned to  
**M**r. c. 1. 7. 3. a id said / they spake the corruption of their hearts / and so  
 wrapped it up: charging also **M**r. Answorth and the Church from 1.  
**Tim**. 5. 21. 22. as they would answer it before God / that they should not  
 deal p. r. i. t. l. / but that they should deal with the Pastor and his wife  
 fro their sins: him for his misfalsedging the Scriptures / and her for her  
 proud attire / abominable speech / and offensive behaviour: then said  
 some of the brethren to the Elders / heare you not what he saith: but  
 they laying their heads together and consulting gave no answer / but stroode  
 by redn to departe. And thus ended: then this first breach which fel out  
 at Amsterdam. Whereof as of the proceedings therein / let the Godly  
 make trial and iudg according to the word of God: and the Lord shall be  
 with

† Am. 1. 5. 10

† Jer. 18. 18.

† Job. 20. 8 etc.

† Job. 9. 10

† Heb. 2. 23.

\* Lev. 19. 17

\* G. 37. 1. 4

† 1 Cor. 49. 1.

† 1 Cor. 12. 1.

7. 9.

† 1 Cor. 29. 20

31.

† 1 Cor. 5. 10

† 1 Cor. 11. 33.

54.

† 1 Cor. 66. 5

\* 1 Cor. 17. 5.

† The first

breach: and

1 Cor. 11.

which was

at Amsterdam

11. 11. 13

thus ended.

with the good. 2. Ch2on. 19.6. to 11. Which place I request the reader to weigh and consider.

Now before I proceede to the rest, I think it meetest here to set down the letters before t mentioned (the original copies whereof came to my hands againe since that was printed which is in page 96 97.) they giving light to these matters, and vvitnelling G. I. his maner of proceeding: vvniche the Pastor and Mr Studley so cried out against, and t affirmed to be so vngodly ad so vnreasonable, as they never found in any brother neither were able to expres, by vvich their exaggerations, ad exclamations they first seduced private persons, after ward the elders, and lastly the Church to be enemies to G. I. and to proceede against him at length to excommunicate him: vvhoſe proceedings ad letters whether they were such let these vvines for themselves and the rest.

Twoo of them are to the Pastor himſelfe: one to his vvife, and another to the twoo Brethren M. Sertel, and M. Studley: vvhoſe help G. I. desired according to the rule Mat. 16. 15. having dealt privately with the P. and his vvife as the rule requireth Mat. 18. 15. They were written in time of their imprisonment.

† Pag. 127.  
† When I  
reade and  
consider  
these let-  
ters I wou-  
der that the  
P. and M.  
S. durst  
so speak  
but sure  
they were  
persuaded  
they wou-  
der have  
come to  
light but  
(God have  
the parties)  
they are  
frustrated.

### A letter to Mr. Fran. Iohnson the Pastor.

A brother offended is harder to winne then a strong cytye, and there contentions are like the barre of a palace,

Pro. 18. 19

**B**rother it is not unknott to you / pea I doubt not but your soule will vvines with me: how I have alwaies desired your peace / growth and comforte in the Lord: he have the glory: and therefore have sundry times desired that though differ-  
ences of iudgement were betwix vs. yet to take heed of contentions the rather because of the sentence prescribed: as also to cease contentions etc. they be needed vvith as the spirit of God counſelett. 1. Cor. 12. 14. ad 30. 33. vvitherto it hath pleased the Lord to give vs betwix our selves to end and finish matters / and not to trouble others the-  
re vvith: but now a third person having put in foote (vvith greefe I may vvrite it) we are provoked and stirred up to a needles vvriting. Far be it from me any vvay to do  
things vvich she surmisseth / requiting me for my dealing in love (ad vvhen other vvould  
not) evill even sharpe and bitter speeches / because I vvrote as I heard vvrayding vvith  
vvhat shew pleaseth as intemperatenes pharisaisme vnreasonablenes etc. vvhere-  
of let our vvithen by my vvritings iudge if so and have behared my selfe: for also far be  
it from me to vvinke at any thing vvich offendeth and greiveth the Saints: and open-  
neth the mouths of the aduersaries / though you were my brother and sister as before  
I said 10000 times: for the cause of the Lord ad the honour thereof must be most deare  
vnto mee / vvich by her attyre and behavioure therein hath bene evill spoken of / vvhe-  
reas our speech attyre ad vvalking ought to be such as offyce should not be given vnto  
vvith that are vvithout: for even both the inward and outward man are to be vvithified /  
† and sanctified: for if by speech the abundance of the heart be discerned / vvhat shall it  
be if Christians runne vnto banish of attyre vvithesaming their place and callings? 1. Pet. 2. 14  
for as the rases of some heare speeches / so the ries of all (and man vvith greefe) see  
the other. Gladly I vvould have had things finished: but still he vvied: ad at length

† Coll 3. 5.  
etc.  
1. Pet. 2. 14  
15.

¶ She said  
I he would  
get you to  
write/ and  
so you did  
all to bit-  
terly.

\* Thus  
you shifted  
it of before  
your mar-  
riage: and the  
learning of  
you/ used  
the same  
also: did not  
they say  
the like/ jer.  
42. 5. 6: and  
yet it is wit-  
nessed they  
dissembled  
hers, 20.

When we had agreed she writing some things which passed betwene us I probokeh  
you still to write / whereas I requested her to write to you that peace might be follo-  
wed. If I have written earnestly blame mee not/ seeing (I desiring your good for  
her good I doubt not is yours) in stead of comfort I receive a sharpe letter from you/ ra-  
ther covering and daubing her in her banity the acknowledging it/ and from her the  
being here present I received breaidings/ and hard speeches and yet she could wipe  
her mouth when she had done/ ad cover all with this (as you do in the writing) \* shew-  
ing it unlawful by the woordes/ and I have done with it/ which I yet rested in both befo-  
re your marriage/ and since hoping that Isa. 3. 16. to 24. Mar. 1. 1. 8. Rom. 12. 2. 1. Tim. 2.  
9. 10. 1. Pet. 3. 3. would have bene sufficient to persuade you hereof / but as yet I see  
not so much as one whole bone reformed: As also I showed her a place out of Acts. 1. 8  
monuments. 3. I showed her that I doubted not but the dyet her were offended and, re-  
bbed by it/ propounding my selfe for instance/ as still I do. 4. That then without cried  
out against it. yea I propounded it to her owne conscience by a question/ and she could  
not deny it/ and yet she would say she was not persuaded but still would cover ad daube  
it one way or other: Be not offended if I still by these wordes of covering and daubing  
for my soule telleth me the dealing is such / and I hope by the particulars God will  
give it to appeare. The question was this: there being fashions which pong and  
vaine daines be: and sober ones which sober women be/ whether of thes should Chris-  
tians/ much more the wives of teachers who should be examples to others in sobriety  
and modesty/ which I say should then follow? which fashion should be counted un-  
lawful in them and which lawful? which the fashion of the world/ and which not?  
To this I could get no direct answer/ but still repeating of this/ let me see by the word  
that it is forbidde/ and unlawful and I have done After propounding my selfe for  
other of the Church if weshould now make out attire/ dublets hats hose capers etc.  
after the fashion that now is in the pouths whether it were not unlawful/ she grained  
it: comming then to apply it/ Is it not also in your pouths being the fashions of pong  
and vaine daines/ yea many worldly women loving them? With this she would not  
be touched her selfe. It she told her if the Scriptures and the rest would not persuade  
her/ I must be the meanes of the brethren to deale herein: So leade the blessing to God/  
whose work it is to frame the heart. And I also added that I feared wilfulness would  
be found in her / and would be the cause of trouble betwene you/ and me / wherein  
we might offend the Lord/ and so even by our sinnes hynder his blessings: yea (as I  
told her) this her dealing by speeches/ and your Letters more offended and grieved  
mee to receive these things from you for the dyet I did to you in love/ then any thing  
betwene you and me in all my life: and as I said/ so I write/ if ever the Lord buyse  
me a wife he kepe her that he never be occasion to grieve or offend. I. Iohnson: I re-  
quested her to be a meane to increase and comfort that love and blessed fellowship  
that hath hereto fore bene betwix us: but far was I from obtaining this: for still  
by suggested wordes she held bitter and sharpe things: and as I told her / so I also say  
to that you write/ it is like that of the son. Mat. 21. 30. which gave good wordes / but  
did nothing: so you and she before you were married said / shew it by the woordes of  
God: and we have done/ I have hitherto laboured it: Scriptures and other reasons  
are brought/ and yet nothing done/ onely good wordes given. Now think it strange/  
that both of you should take it so hardly/ seeing I dealt first with you both before you  
were married. 2. I dealt in private with your wife/ wife / and whether with you at  
the time you were here or no I remembre not. At length she gave me a cuted speech and  
bidd me write to you about it/ and if you bid leade it/ she would: she denieth that she  
spake cuttely/ but her gesture and disdain shewd it: but I say still as I said/ the  
word should reform her/ pease and it were gloze to God/ and praise to her to reforme it  
without your bryng: for what thogh love in a husband be not things amiss in the  
wife should she despise or neglect loving entreaties. 2. advices. 3. admonitions of her  
brethren: The Lord forgive our selfe love/ liking/ and wilfulness for his mercies sake.  
In dealing with you and her before marriage and since privately have deserved the

A letter to Mrs. Tomison Johnson, the Pastors wife.

termes I have received at both your hands let the brethren judg.

For the matter of hogbrow that you say I received the report of her/ if I should say you deal dishonestly and unbrotherly (for these be your termes) I am persuaded I might justly so say: for I was so far from receiving it/ that I was far from thinking her to be such a one: and willing to you to finde out such things I had then as I have now sharpe words: and because I found that he denied his words / and I said I should learne thow Gods blessing to discern more of me/ you now upbraid me. I beseech you that things may be reformed and that we may cease contending.

Your brother in the Lord and by nature, hoping for a loving answer, G. I.

To Mrs. Tomison Johnson wife vnto the Pastor.

The Lord give vs the Spirit of patience/ and humilitie.

Sister I wrote to you in love desiring your growth in the Lord: if you take admonition so hardly/ the harme is yours/ though it griebe and humble me/ but the Lord is this manner good. Though also I desire not/ yea dislike bitterly your garish attire / yet I wrote of question that you should not come here: you mistake the letter: I confesse I would not have you come in garish attire: if you come/ and come in the Lord with a heart desiring to see husbands walk as becometh the gospel / you shall be welcome into me.

Four wordes a devise to in your note I passe over/ and I hope no intemperatenes hath appeared in the latter if there have let the brethren judg/ and if they so finde it/ I will acknowledge my fault among the but as yet I remember not any intemperatenes / but rather I was not so zealous of the launch of trifles as I ought to be/ but I hope thow Gods mercie I shall be if you are admonished not: for I speak not for mine own cause but for that which/ if you leave not/ dishonoureth God/ and causeth evil to be spoken of you and your husband. You be maund the party that tolde me/ the party is no toined to the Church/ and if there be any things you doubt of in the letter/ name them/ and they shall be laid open: but for the 4. things which I wrote of in your attire/ I my selfe witness/ ad still admonish you of them/ and I hope the Lord will keepe me that I shall not leave of till reformation be sin/ but ap had.

You desired by the messenger a present answer to your note/ which I have in some sort and in hast done. As you write you are sope that your husband and I should be troubled about you/ so in the feare of God leave of the sinne/ the garish attire the cause thereof/ which greiveth and offendeth the Saints/ and openeth the mouthes of them that are without. The Lord give vs to amend/ and reforme ourselves every day more and more. Moneth 2. 21.

Your brother in the Lord and by marriage, hoping your reformation, G. I.

To Mr. Fran Johnson the Pastor.

The Lord sanctify vs thoroughout for his mercies sake.

I have received a note from your wife/ ad a large letter from you. Strangely it is/ I still say/ to see your daubing/ I may add/ pleading for sinne and vanity. I wrote not against silke/ velvet/ or apparel as becometh every degree / but that the vanity of attire (which al I take it I may say) the saints dislike/ and they without cry against) might be left. If your wife will leave these/ and make her such a gown as you write in the end of your letter/ likewise a black gorget/ and a modest hat forthwith/ I shall praise God for it/ and I pray you send me word this night by our Sister Anne/ so will I cease writing: otherwise seeing I have dealt heretofore alone according to Math. 18. 15. I will also take the second course Math. 18. 16. for my soule loatheth this dealing and pleading to too much for want of it: so shall you then also receive an answer to your Letter.

Write for the like.

142 + 363 had their letters I would write the but I returned the to the assey prareth in the letters to M. Ser. ad M. Ser. \* She had (it may be) learned this manner of questioning from her husband a devise to usual now among the al together are admonished/ not entering into their hearts to see and leave their questions ad devices to entrap or discoura ge the admonisher jere. 18. 18. isa. 28. 21 Heb. 12. 1 He perverted me into words/ as if I had denied the use of velvet etc. I think not much that I write for a present answer your wife

I fear

I feare I have to long abstained from getting some to write to you: if we could have come to you God willing I would have gotten them. I do not a litle marvel at your letter but I feare I have made it blinde: the Lord discover it to you and shal give you to be earnest for godly causes but not for these to daunt toles. The Lord keepe you.

I pray you therefore hasten this matter to an end how can we else content o' lookes for a blessing? I also take the second day of the weeke firer then the Lords day: for it is one of their idol dates / so that they will not sit therein / as I am persuaded.

Your brother in the Lord hoping a more loving answer, G.I.

### TO M. SETTEL AND M. STUDLEY.

The Lord our good God blesse and guide vs in all his vvaies by his holy Spirit forever,

Brethren / having of long time dealt privately in a matter about apparel etc. with some persons whom in divers respects I reverence and love in the Lord: which course I find warranted Mat. 18.15. and finding not that fruit / which my soule desired but great long and tedious & contentings with the Lord gibe me more and more to loth not onely for the offences which come with them but also for that they keepe vs from help and profitable duties: as also finding for my love unkindnes / for my a' monition reproches of unchristian ungodly and unreasonable dealing with such like termes / at which I would willingly sober / so that the things might be amended / but seeing they are not / (I say the former things considered) I am persuaded it is now my duty according to Mat. 18.16. to crabe your help herein / having talked with the one of you about the matter / and now make bolde to write to you seeing we cannot (by reason of the adversaries crueltie) freely meete together. The request is that you would with me give admonition concerning these things: they are thus termed by divers 1. The 3. ... herbe set out with whalebones. 2. the 3. ... fashion of the best. 3. the buskes 4. the topknot hat 5. the 6. the coiffe coiffes. 6. the excess of lace and gold rings: al which as they are (I am persuaded unlaful in others so most in them who should be mo' thers leaders ad paternes of modesty and sobriety to others: The reasons I used both before their marriage and since were from these places. Rom. 12. 2. 1. 3. 16. to 24. Mat. 11.8. 1. 1. 2. 9. 10. 1. 1. 3. 3. also that this attire is offended / and greeved the saints: and opened the mouths of them that are without to speak evil. Further I propounded to her conscience the manner of pong dames attire / and of sober womans aparel not o' help of the n. who have no taste of religion / but of profossores / and whether then in her conscience the sincere followers of the gospell should follow: but all would not move / still it was urged shew this unlaful by the worde Long discourse have bene written betwene vs which he willed me to send unto you: which I refused to do / because I would not open things which I take it are to be sobered / and so I sent al to the party to send if he please: if he will open their own nakednes (that I say no more / let them / God willing I will not. I promised to get you to deal in it and so now I humbly crabe your help: and that I may not further trouble you I pray you consider. 1. 2. 1. 9. 7. 9. 10. 11. in your help imitations: the Lord direct / and blisse you herein / and he give vs to deal in al our carriage with love to our brethren / and with fear and uprightness as in his presence. To him be love praise honour / and obedience for ever amen. 1595. Pon. 3. 11. The Lord deliver us from evil and unreasonable men: and he bring us to his Salutes.

Your brother in the faith, and fellow sufferer for the Gospell. G.I.

The parties I name not both because I assure my selfe you either know o' will conjecture them: as also because others (against our wills) may see the letters / o' mis carriage may fall out / and yet they shall not know the parties.

Thus

post  
script.

\* 1. 3. 3. 3.  
to 12. 3. 3. 7.  
3. 7. 9. 10.  
3. 3. 3. 3.  
and 11. 17.  
28. etc.

1. The mean  
ing is of  
the commis  
sioners.

2. The p.  
propounded  
to many  
questions  
so craped  
at wordes  
so scoffed  
and repro  
ched as it  
was tedious  
to read them.

3. 1. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.

4. 1. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.

5. 1. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.

6. 1. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.

7. 1. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.

8. 1. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.  
1. 3. 3. 3. 3.



The ground causes and proceedings of some troubles &c.

Thus were the letters written/ not leaving forth any thing/ least they should take occasion of cabilling; and let these witness for themselves ad the rest ( being waters fro one fountaine) whether they were intemperate/ vngodly/ abhominable/ and wickedly written/ as the D. accused the. Whether they ought so to have taken request/ exhortation and admonition in the evil part/ so to pervert things/ ad to gather such accusations against the admonisher/ whether they should so have laboured to bring a s. blotte vpon/ and discourage the admonisher? finally whether they ought thus to have proceeded: + persecuted vered/ and rewarded him?

The letters thus sett downe/let vs proceede in the discourse. They ha-  
ving (as we heard) ended their first breach vpo the 15. day of the moneth  
the next Lords day after exercise the elders propounded to the Church  
choise of officers and appointed the Lords day following being the 29.  
of the moneth for publique fast: that God would give peace / and direct  
the choise of officers: Which day being so employed / after dueties per-  
formed they propounded the choise : the Church nominated some / others  
also nominated others: In chusing some gave their voices frely / others  
suspended: the voices being gathered for deacons/ William Eiles / and  
Robert Jackson had the most voices/ vnto whom the P. and M. Stud.  
would not consent / but would have M. Mercer / and Jacob Johnson cho-  
sen / who had not above one or two free voices: the P. and M. Stud. say-  
ing that they would \* give the suspended voices to the / and so they should  
have the most voices: answer was given to the elders / that election ought  
to be free / that the suspended voices ought not to be given moze to one  
then to another : then the P. said the voices were committed to them to  
give where they pleased : it was answered that the brethren ought not  
so to give over their power : as also that no such order could be shewed  
from the words to be vsed in choise of church officers : hereabout was  
some controuersy / but the elders would have their will therein: some bre-  
thren then added further that M. Mercer and Jacob Johnson had apostat-  
ized / and that it debarred M. Mercer from being chosen while the Church  
was at Harben : they denied Jar. Joly. to have apostatized: and for M.  
Mercers they lessened it / and said it was a slip / & It was answered that  
these were witnesses / who witnessed that J. J. had apostatized : as also  
that they ought rather to chuse such who had no \* blot or blemish / then  
those who either had in deede / or had given great occasion to iudge that  
they were blemished: but the elders would have these twoo : vnto which  
the brethren would not consent / and so for this time they agreed not in  
choise of deacons.

Then they propounded choise of elders : some brethren answered that there was great necessity of Deacons / there being but one Deacon / but being thre Elders. M. Stудley/ M. Knifton/ and M. Slade/ they thought they might suffice / the congregation being but few : as also they knew none fitt among them : then the Pastor named M. Bellot : It was answered that he was not fitt : the elders then his name was put forth from among them/ who were nominated to be chosen officers : and yet they would doubt and cover it. *Exe. 23. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842*

35

appointed

\* 2. Cor. 12.  
† Eph. 9, 7,  
8, 9.  
‡ Act. 18. 18  
19. 20. With  
20. 3. to. 13  
+ A dap of  
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read choiss  
of officers.  
• This ois-  
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choises in  
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but we ha-  
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Chur. offi-  
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into Chur-  
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§ A letter  
of M. St.  
is come to  
my hands  
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wrote that  
M. Mer-  
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Dib. 10. 12.  
Rom. 12. 10  
1. Pet. 3. 8.  
\* The P.  
and M.  
Dr. would  
practise to  
reap to  
their own  
handwri  
tings.

\* I noted  
the P. affec  
tion the do  
fill note it  
observing  
that he  
was desir  
ous of  
peace ad so  
to contention. P. Job. 6. 16. 19.

appointed the Brethren that they should bring their exceptions against him: answer was given that being not chosen they saw no warrant to rip up a brothers wits or blots that might disgrace him: the elders notwithstanding appointed them to bring in their exceptions the 5. day of the weeke at one a clock.

At which time the brethren sent this answer (so far as I remember) in writing to the elders by Thomas Michel and Robert Jackson. It was as followeth.

We finde not any rule or practise in the Scripture to bring in exceptions before election be made,

Groundes for the contrary practise.

1. Tim 3. 10. and 5. 22. there must be 1. examinatio or trial, 2. he must be found blameles: which shew the care betwixt choise and ordination,
3. hands must not suddenly be laid on, which proverh a consideration or tryal betweene election and ordination. The same appeareth by Act. 6. 2 to 6, and 1. 21. to 26 +

Thus also do I finde written vnder this writing.

Names of them who consented that our Brethren Thomas Michel, and Robert Jackson should carry our answer to the elders.

M. Crud Weiles, S. Mercer C. Dickons, G. Martin A. Pulbery, G. Marshall W. Aplin, R. Paris, R. Frank A. Tatcher W. Houlder, I. Huntley I. Whatley I. Wheler G. Johnson, W. Adams, T. Pring, R. Appleby G. Colyer, T. Michel, and R. Jackson

They carrying this answer signified it to the elders / who (as they tolde vs) were very angry with them: and after the exercise of prophesy was done they dealt with vs about this answer. We still affirmed that as they was to be special care: whome to chuse / so also being chosen brethren (if they could shew iust exception) might except before they were ordained: still they urged to chuse M. Bellot: the brethren answered that they found him not fit. The Lords day following after evening exercise they againe dealt to have him chosen: the brethren answered as before. They then dealt to have M. Mercer / and Jacob Johnson chosen deacons: the brethren would not consent (they having apostated) the Church having abstained from chusing such / and having received writing from them (when they were prisoners) that such ought not to be chosen: Hereabout was much reasoning a long time. W. Piles / and G. J. urged them with their owne reasons: they called to see them / G. J. answered that though he could not then shew them / they knew in their consciences that they had written such / and that it might be they were vnder the writings of the Church / which the elders themselves kept. M. Stud willed G. J. to shew his owne reasons: which he promised to do against the 5. day of the weeke following. On the Lords day the Past. prayed earnestly for peace. After exercises (the Church having other occasiōs to speak of) nothing I doubt not but would have continued if M. St. had not incited and stirred him by

Reasons proving that such as have apostated are not to be chosen &c. 153  
was done about choise of officers. The 5. day of the weeke G. J. brought  
his reasons to the elders. Which were these which follow.

NO APOSTATE MAY BEARE OR BE CHOSEN INTO OFFICE  
in the Church, whereby honour may come vnto him, but he  
is to beare his reproche.

Which appeareth by these groundes of scriptures and reasons.

1. 1. Tim. 3. 10. They that are to be chose into office are to be found blameles: they who have apostated are not found blameles/ because they are known to have this reproch by the: namely/ that they stepped back from the truth/ which they had received: and perced to the false way / which they had seperated from.

Therefore not to be chosen into office / whereby honour may come to them/ but are to beare their reproche.

2. 1. Tim. 3. 7. They are to be wel reported of even of them that are without : but these by their Apostasy have given iust cause to the without to report evilly/ as that they were wavering/ unstable/ etc. and so are farre from having the contrary: for though they repent / and returne to the truth/ yet they without may / and do often lay this to the charge of such that they are unfeild and inconstant.... Therefore such are not to be chosen etc.

3. Act. 6. 3. They must chuse such as are wel reported of not onely by the without/ but by them within/ known me/ ad full of the holp ghost: now the Church cannot account such a one well reported of / and to have given a sound testimony that he was full of the holp Ghost/ who by his Apostasy hath declared the contrary. Therefore such not to be chosen/ etc.

4. 1. Thess. 5. 22. Wee are commaunded to absteyne from all appareance of evil. Now whosoever will cast a colour/ or seame to make a covering for the contrary hereof/ he cannot deny but that it is appareance of evil (if not evil it selfe/ which I am perswaded it is) to choose one into office/ who hath stepped back from the truth by Apostasy. Therefore the duty of al to absteyne from the choise of such a one into the offices appointed by Christ.

5. Phil. 4. 8. We are to follow/ and to do the things/ which are pure/ ad of good report etc. But to chuse one into Christs offices Who hath left the truth and gone to the false way/ which he had forsake were not onely not to keepe this rule/ but to do the contrary.

6. 1. Cor. 6. 12 and 10. 22. We are to absteyne from the things/ which are not expedient : so that though it could be proved that an Apostate might be chosen/ which I am perswaded cannot be by the word of God / yet it cannot be denied/ but that it were neither expedient / nor edifying to take and choose such into office/ who are noted with the brand of Apostasy/ especially in a Church banished and persecuted / who are vpon an hill and

must be absteyning from al appareance of evil. 5. We must follow the best things. 6. Not onely unlawful but in expedient things are not to be perced unto.

1.  
Al who are to be chose officers ought to be blameles/ ad specialy qualified Act. 6. 3. 5. 1. Tim. 3. 2 10. and 5. 9 10. 11. deut. 1. 13 14. 15.

2.  
They must be well reported of even of them which are without.  
3 This was spoke by some in London of J. S. Serrell who had fallen and returned / who also afterward fell away againe.

3.  
They must have a good testimony by the within

4.  
1. cor. 2. 13 3. 13. 30. 1. As in all things / so much more in choise of Church officers there

6. Not

7. If under the law much more under the gospel they must be without blemish. 154. Reasons proving that such as have apostated are not to be chosen into  
seent into of all men/pea of the adversaries of all sortez : and which is moze to do it we see they in the churche such as have not any such blot upon them and yet they wil chuse the Apostates and leave the other unchosen/ since this is most inepedient/and unedispary if not also unlawful/ which I am persuaded it is.

Therefore.

8. Chose must be according to the order and ordinance of Christ 7. Ja. 5.2.11. Even under the law the Lord would have all them/who were to beare his ye self to be cleane/and without blemish. Much more officers under the Gospel / who are to deale with Gods holy things. 1. Tim. 12.43/1. Pet. 1.16. with 1. Tim. 3.2. to 14. But they who have Apostated can not be said to be cleane without blemish. Levit. 21.17. to 23. Ezech. 44.10.12.13. for though they have repented / and be in the Church/ yet are they to beare their reproche as there appeareth.

Ergo.

9. 1. Cor. 14.40. All things must be done comely/and according to order/ or (as the word is in import) according to the ordinance. Now to chuse Apostates into office is neither comely/ nor according to the order or ordinances of Christ in the primitive Churches : for we find not any such chosen at any time by the Churches / neither any such ordinance or practise by us to any such practise: If a man can shew any such ordinance or practise by the Churches in Christs Testament/let them help vs therein: but we are persuaded they cannot/ and we find the contrary : as appeareth by the proofes here alleaged.

Therefore.

10. Ezech. 44.8. to 13. As no stranger/though among the children of Israel might come nere the Lord/ neither they appoint officers as they thought good so also the Levites/yea even the Priest (who had the greatest privileges) having once Apostated / though he returning might be a member and a lower officer/ yet he might not have the honour he had/ but must beare his reproch. Now as the Lord ordeined this under the law to shew the honour and care of his right service/so that even the theefe were not exempted from their reproch: as also to shew how he will have his officers be autified and fenced against the cavils of all (which are 3 perpetual equities of such their prescription/ 1. Tim. 3.10.) so surely under the Gospel the Church is bound to keepe their order holy and undefiled: and may not do what they think good/ but what the Lord prescribeth/ 1. tim. 5.21.22. and 6.14. Heb. 2. and 3. and 22.18.19.

Ergo.

11. Act. 15.38. Paul refusing to take John Mark with the for that he Apostated from them/and went not with them to the work (though he continued in the faith / and went not back to fallswaies) teacheth vs much more not to chuse them to be officers/ who have sinned more highly/and lest the practise of the truth which they had received / and gone to the false waies again which they had forsaken: Which cannot be proved that ever John Mark did: who also though he were to be received againe having repented. Collos. 4.10. yet can it not be proved / that ever he was chosen by the Church to be an officer therein: for though this place probeth p.undly against the Donatists/ that such as for ease/feare of persecution/ or any

or any other sinister cause have left their brethren / and not gone to the worke map vpon repentance be received againe / yet it proveth not that such were or are to be honoured with the offices of Christ / whereby his Church is to be faithfull and purely governed: For that were contrary to the rules and ordinances of the Gospel, as hath bene shewed. And which to say this ground more open, as there are sundry sortes of Apostates, which appeareth by the course of the Scriptures. Luke 8. 13. Act. 1. 17. 2. Thess. 2. So is the Apostate far higher of these Apostates, then we reade to have bene in John Mark: so that though he might / yet they can not be pleaded for to be chosen into office: For first we reade not that John Mark left the true worship: these did. 2p. We reade not that he went to false worship: these did. 3p. He heard not the word from any false minister: these did. And therefore we dare not compare him and them together / (as some do) but we draw an argument from the lesse to the greater: that seeing the lesser defection and Apostasy was not to be admitted into service, surely then the greater is not. See this reason urged also in the Pastors own reasons, which are come to light since these were gived unto the Pastor and Elders. The copy whereof is also to be afterward set downe.

Now, though one Scripture were sufficient for prooffe hereof, much more all these: yet also the reasons are many more which may be brought to prove this, that Apostates ought not to be chosen into office, &c.

1. First / if an Apostate be chosen into office / then he beareth not his iniquity / reproch / or abhominacion / which is commaunded Ezech. 44. 10. 12. 13. for all these words are there used but on the contrary he is honoured / 1. Tim. 3. 1. 13. with 5. 17. Which is there forbidden Ezech. 44. 10. And so the Scripture is not obeyed, but transgressed.

2. Secondly all members of true Churches / much more the officers ought to be void of all suspicion of inconstancie in the truth, which they profess and practise. Heb. 13. 9. Heb. 2. 25. and 3. 11. But where Apostasy hath bene / how can this be?

3. Thirdly / all officers ought to be men / in whom should appeare much full perswasion of the truth to live and die in the same / and to lay down their lives for it. Ezech. 1. 8. 21. with Revel. 2. 13. ad 12. 11. Apostates have debarred themselves of giving this testimonie to men / till by their practise they make manifest the contrary.

4. All members / much more officers must be far not onely from presumptuous promises with Peter, that they will do this or that / but also from all probable suspicion of cowardlines / and servile feare. Isa. 8. 12. 1. Pet. 3. 14. Revel. 2. 1. 8. Much more from such servile feare / and soule cowardlines / as Apostasy bewaileth. Mat. 10. 26. 28. 33.

Therefore.

5. They who are to be officers are to be as guides / conductors / and Captaines in the Lords hoste. Now such false souldiours then as have not onely fled in the sight of the enemies but unto enemies are

Differences  
betweene  
the apostasie  
of John  
Mark and  
the apostasies  
in these  
daies.

1. Cocuse  
apostates/  
is not to  
obey but to  
transgresse  
the scriptu-  
res.

2. All offi-  
cers must  
have that  
testimonie  
that they  
have not  
bene found  
inconstant  
in the faith.

3. They  
ought on the  
contrary to  
be found  
such as ha-  
ve bene  
found and  
constant in  
the truth.

4. They  
must not  
be fearfull  
or coward  
lp.

5. The  
offices of  
Christ  
Church  
map not  
be commit-  
ted to the  
unfaithfull  
to turne  
backs / etc.  
Luk. 16. 10.  
12.



156 Reasons proving that such as have apostated are not to be chosen &c  
very unfit to be officers in the Lords host: though upon repentance they  
may be common souldiers/pea and it is great honour/ that they may be  
again received to be common souldiers.

Therefore,

6. The church  
cannot be  
to careful  
in choise  
of officers.

7. Occasions  
of causes  
of offences  
are to be a-  
voided  
therein.

8. All evils  
and occa-  
sions of  
stumbling  
are to be  
prevented.

9. Evil presi-  
dents to be  
avoided.

10. The church  
practise  
must  
be pure  
holp etc.

\* thus was  
it written  
after the  
reasons.

† Thus  
M. Ans.  
own  
mouth con-  
fessed him-  
self (being  
afterward  
discovered  
to be rain-  
ed in in-  
fected with  
this batch  
of apostasy  
pre) having  
crept into  
office.

6. As we must hope the best of a repentant sinner. 2. Cor. 2. 6. 7. 8. So also  
we must be very cautious for the Churches sake / and have care that no  
blot come upon it / by choosing such into office / as also to stop all begin-  
nings of corruptions/and sing. 2. Cor. 11. 2. Revel. 3. 19 / 1. Thess. 5. 22.

Therefore,

7. If this should be grated that Apostates should be chosen into office  
first it wil open the mouthes of adversaries of al sozres. 2ly. of Apo-  
states that remaine yet in Apostasy/and embolden them/ that there sin  
is not so heinous/ as in deepe it is. H. b. 10. 38. 3ly. It wil open a gapp  
of falling to members in the Church/ that they shal not be so much afraid  
of Apostasy. When they are assailed/ and tempted thereto: seeing that they  
see such not onely not to be kept from honour / or to beare their reproch/  
but to be honoured. From which giving of offences wee are to abstaine.  
1. Cor. 10. 32.

Ergo.

8. This practise wold not onely secretly deerve the weakie ad give occa-  
sion to cavillers who are fallen away/ as be fore is noted: but also it were  
not in deepe a stopping and taking away of all occasions of stumbling.  
Rom. 14. 13. And therefore not to be done.

9. Such presidents wold be very dangerous/ and trouble some. Therefore  
to be avoided.

10. The practise of the Church. must be blameable/ holp/ and righteous  
before God and men Ephes. 5. 26. 27. 1. Tim. 5. 21. 22. and 6. 13. 14. 15 / 2  
Pet. 3. 13. Therefore to abstaine from choosing of Apostates into office.

\* If these proofes and reasons suffice not, which i hope they will, I desir  
anwer in writing vnto these, and proofes with reasons to proue the  
contrary.

Unto these proofes and reasons the elders neither gave answer / nor  
proofes for the contrary but having read them returned them to G. J.  
The Lords day following/ as also the 5. day of the weeke matters being  
propounded about M. C. and M. D. S. nothing was spoken about the  
choise of officers. The Lords day after they again propounded the choise  
of M. M. and J. J. Whereupon arose much reasoning about the questio:  
G. J. desired them in love to answer the proofes/ and reasons/ as also to  
set down proofes for the contrary/ and he would yield: else he durst not.  
W. Ciles and they reasoned very much/ at length they yielded that it was  
not meete to chuse such/ the Church being in banishment/ and as a light  
upon an hil. M. Answorth also added that such a president (by chusing  
such) ought not to be left to posterity : and so was this controversie  
now ended.

Where is to be observed (as is noted in the conference betwene these  
and

and those troubles at Frankford) that these not getting their purpose in the corrupt way and choise, yeelded not (as they then did) to receive the best, but deferred the election, til at length they got their wil, as afterward will appeare.

In the time of this controversie thogh much disputation fell out betwene the twoo brothers, yet ould matters lay buried: familiarity / and some tokens of brotherly kindnes passed betwene them: prea such as coming sundry times together / and G. J. desiring his brother and his wife to take in good part what he must signify unto them concerning the offence which was stil taken at her apparel / and namely at her velvet hooche: they seemed not to be offended: he telling them further, that he was verp loth to do it (desiring that no controversie might be renewed) but duerp forced him that he durst not but do it / least his conscience should accuse him that by the former dealing he had beene discouraged: or that he sought more outward favour ad friendship then byright walking in the truth / requesting them againe and againe to accept it in love and shewing them that he had written his minde / because he would have no contention thereabout / as also that they might the better consider thereof. They tooke and read it.

It was as followeth 1598 the 4. of the moneth called March.

Sister \*you being our Pastors wife, and he banished our native country (after his long imprisonment) for the gospel of Christ, I am persuaded, that by your buying and wearing a velvet hooche, which none but the richest, finest, or proudest sorte do vse, yea the states wives of the country do not vse more gorgeous ones, you break the rules in the Scriptures following.

1. Tim. 2.9 In you it is not comely, or becoming the gospelin so poore estate, being the Pastors wife, he banished for Christs truth, and living with a people, of whom there are who sometimes have not bread to put in their mouthes. You also break the same rule, this attire being in you costly apparel, and above your estate, specially in this time of banishment.

1. Pet. 3.3 5. The Apostle (exhorting the women, that their apparel should not be outward) doth plainly binde the godly to avoid gorgeousnes, even such as your velvet hood bewraith. Again your attire should be as the godly women vveare, and do attire themselves, and uot after the maner of the stateliest and finest.

Rom 12.2 You fashion your selfe rather after the world by this excessive decking of your outward body.

Phil 4.8. You are to think of and to follow the things which are, and may be of good reporte: now you going thus attired, which in weomen (except the hiest and richest) is accounted the proudest attire, cannot be of good

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+ The p.  
wife ad  
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16

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4.

of good report either in our land, who hearkē after our conversatiō, or in this Land where vve are vsually seene of a people going most decently and according to their callings: neither can it be of good reporte among our selues, vvho are a poore banished people.

5. 2. Kin. 5. 26. Is this a time, even in our banishment, in a strange land for you to vveare a velvet hooede: Is not your husband among men, and you among women as vpon an hill: Mar 5 14. Tit 2 3. 4.

Other places may be brought, as also reasons to prove your offending herein, but these may suffice, and so I desier they may with you prevail. \* Herevpon I admonish and request you to vvalke in your attire more befeaming that poore estate of the Ghospell, vvherein novv vve are.

I condemne not velvets or silkes: but in you the Pastors vvife, and in the poore banished estate of this remnant, such attire vvill open the adversaries mouth, discomferte the godly, discer it the ghospell, and dishonour God. \* if therefore their be any vertue and love in you, thinke on these things.

This note they received/ read and seamed not to take it in il part/ but calling vnto them M. Studlep who dwelt with the in the same house/ and giving him the note/ he (after he had read it) said G. J. would nevel cease these things: who answered that he must not cease to perform bzo- therly dueties to all/ but specially to the Pastor his bzother/ and his wife being by fundyp bonds bound therevnto. M. Studlep began & to rake by ould matters. G. J. desiered him not to deale so / for whatsoe- ver they had then done must not discourage or dismay him: M. St. still vrging those things/ the P. also begun / and bled some hard wordes against G. J. that he was contentious and trobelsom: G. J. answered that so was Jeremp accounted telling the people their sins / but such things must not make vs fear & or leave of our dueties: M. Bis- hop (who had married their sister) being by ad speaking to them so dealt/ as notwithstanding M. Studlep/ yet the bzothers so agreed as they par- ted peaceably/ and G. J. hoped reformation / M. Bishop speaking that all meanes might be vsed to preserve peace.

On the Lozds day following being the 5. of the Moneth March they (having before concluded that it was not meete to chuse apostates) again dealt about Jacob Johnson/ and said he had not apostated: much speech was hercabout/ they who had knowen him affirming that he had Apo- stated/ and that they walked towards him as towards an Apostate/ ad- ding reasons of their so walking: but the elders being affected to J. J. would not rest in their testimonyp/ but rather trusted him in his own cau- se. Divers of the Bzethzen spake hercabout/ at whom the Pastor and M. Stud. were angry/ and sought to discourage them: but nothing was fully concluded at this time: ad so far as I finde (by my notes which I ob- served in these proceedings) this matter was not again spoken of til the

11. Col 10  
32.

5.

\* Phil. 1. 27  
1. Pet. 1. 14.  
15. 16. 17.

\* Phil. 2. 1.  
1. and 4. 8  
\* The P.  
calling M.  
St. G. J.  
feared pre-  
sent conten-  
tion.  
\* M. St.  
again be-  
ginnyng to  
take by  
ould mat-  
ters and so  
indeede to  
raise conti-  
nion. P. 10.  
6. 16. 19.  
\* Jer. 15. 10  
\* Est. 2. 5.  
6.  
\* M. Aspli.  
M. Heas.  
An. Colper  
\* The El-  
ders being  
affected  
one mā ra-  
ther pre-  
bailly  
then they/  
and that in  
his owne  
cause.

25. of the moneth called June/which was above three moneths.

In this time offence stil arising about the Pastors wives pride amōg the people/and G. J. hoping it would have beene amended/which when it was not/ he went vnto Mr. Ainsw. the teacher (whom he had heard to speak against her veltethoode in the presence of some brethren) and tolde him what course he had taken by private admonition herein/and amendment not following / he desired him now in the 1. second place to ioine with him/which he promised he would / and he seemed much to lament that the Pastor and M. Stud. were so hote and overcarried : so for that time they parted : afterward G. J. coming to him that they might go together to the Pastor and his wife/he put it off/ and would not pretending that he was lothe to deal in it : G. J. requested him once and againe: but being loth to go he could not persuade him therevnto. Then he went to Abraham Pulberp/who had also spoke in the presence of others against her attire/and who m. s. those daies was able to admonish/but he also put it off/ and would not go to their faces/ willing G. J. to rest contented/and he should see/that then staying in these countries poverty would make them leave it : G. J. answered him that that was no thanks to vs if they so left it/neither would that excuse vs/ if we perjured not dueties vnto the: adding also that so to deal with the was to waite for their poverty and misery : much speech we had of the former proceedings how peremptory and violent the Pastor and elders were. G. J. answered him/that those things were trials of our faith/power/love/and courage/so that we must not cease til we overcame. He bel. 2. and 3. but he would not be persuaded : G. J. then left it to his conscience/ telling him that seeing they would not ioine with him therein he must commit it to God / and so in deebe he did : After that time stil waiting the Lordes worke therein/and lamenting to see that brethren had not more courage for the truth.

Other controversies also about M. Slade and concerning the Dutch and French Churches fell out in this time, which also afterward come to be mentioned they accusing G. I. about the same.

The 25. of the Moneth called June/being the Lordes day/after evening exercise the matter about Jacob Johnson was propounded: much stir was again about it : the Brethren rested in the testimony of three witnesses W. A. M. H. and A. C. but the Pastor and M. Stud. would not/stil seeking by al meanes to discourage the witnesses/ s. carping and catching at their wordes/vpraising them with ignorance/abusing them so hardly/that many of the brethren were greeved to heare it/ and some spake. The Pastor and M. Stud. having urged William Aspin to go into England to see such moze prooofe and testimony / and he answering that he had not ability to travel they would have him write to William Whiting at London who also knew their walking towards Jacob Johnson : and some Brethren there should hear/and send over his testimony therein. W. A. writing a letter/the Pastor and M. Stud. would see what

1. Mat. 18. 17.  
2. The chas  
cher spake  
behinde  
their backs  
against the  
pride adpet  
would not  
ioine in due  
to of admo  
nitiō to their  
faces. How  
hard is it  
to get men  
to ioine in  
brotherly  
admonition  
against men  
in autorty?  
3. I now  
heare that  
in good  
things he is  
colde and  
dead. Jer. 9.  
3. Jude b. 12  
13. Heb. 3. 12  
How true  
is that in  
Mat. 13. 12  
Luke 8. 18  
\* Rom. 15. 14  
Heb. 4. 10.  
Jud. 5. 23.  
4. Jer. 20. 10  
5. 2. Tim. 1. 7  
6. Mic. 5. 8.  
with 1. cor.  
11. 19.  
7. Jer. 9. 1. 2.  
8. Jer.  
9. The p.  
having so  
me gifts  
moze then  
other crafty  
these wea  
pons to busi  
all against  
his brethren.  
he forgereib  
Rom. 15. 1.  
1. Cor. 4. 7.

Thomas  
 Michel. J.  
 Joel. W.  
 Joseph. W.  
 Ro. Baily.  
 Jo others  
 He. Wyatt.  
 Lewis. J.  
 Hines. Rob.  
 Baily.  
 The accused  
 per knew  
 not who  
 they were  
 or what  
 they mini-  
 stered in o-  
 ther cases.  
 He nor this  
 to survive  
 and false  
 to accuse  
 of which he  
 so distrust  
 charged his  
 brother.  
 The P. ad  
 M. Stud.  
 had writte  
 to London  
 about this  
 carter's p-  
 ad had gott  
 a letter from  
 him where  
 in (as it se-  
 meth being  
 delicious to  
 please the  
 elders) he  
 wrote not  
 as he ought  
 as appeared  
 by his after  
 writing ad  
 confession:  
 which W.  
 M. per hath  
 Ja. Johns.  
 himselfe al-  
 so had writ-  
 ten a dissenting letter to hereup he was seduced that he dealt not so sincerely as he ought. The P.  
 and W. S. practicalp. \*Deut. 19. 15. Mat. 18. 16. John. 8. 17. 2. Cor. 13. 1.

he wrote or else the brethren at London should not deal in it. W. M. the  
 wed them the letter. Some brethren seeking the elders dealing against  
 W. M. were grieved ad counselled him rather to go himselfe ad they would  
 help to minister unto his necessities. Whereupon he went to London ad  
 brought testimony from William Whiting that they walked towards Ja-  
 cob Johns. as W. M. and the other witnesses had related before in the  
 Church: which testimony was also subscribed by some of the brethrens  
 hands at London: Which he delivering to the elders they rested not con-  
 tented / but begun to accuse him as if he had dissembled that he had not  
 ability to travel and yet went: he answerd that some brethren had lent him  
 and others had ministered part to help his necessities. Whereat the P. was  
 angry saying they should know such members who ministered to him in  
 such a case and not in greater necessities of the Church. Hereupon Tho.  
 Michel and J. Phelps spake to the P. that they were persuaded it was  
 their duty. Where the P. began to be hote and spake hardly against them  
 as if they took part with a slanderer: they desired the writings and tes-  
 timony might be examined: then the P. willed W. Asp. to note the places  
 which most declared J. Johns. to have apostated / which he doing tho-  
 row the writing ad letter which William Whiting had written unto J.  
 in the time of his backsliding: ad being so plain that (though they much  
 pleaded / yet) they could not cover it: then they objected that William Whi-  
 ting was inconsistent as his testimony was not to be received / he having  
 written otherwise to them: then those writings and testimony were W.  
 M. desired them that then he might be admonished for his so writing to  
 them: to this the P. and M. St. would not agree / but read his letters / ad  
 brought his writing as witness against W. M. ad so they sought to discour-  
 age and disgrace him: he desired a copy of the things which they said he  
 had writte against him / but they would not: he then shewed how unequal  
 it was that they held him no fitt witness in the one / where were also three  
 mo / and yet would trust him in the other having none to witness with  
 him / neither would they give a copy that the accusations might be asw.  
 He prayd though he earnestly desired that he might have a copy of W. Whiting's  
 letter against him / yet could he not obtain it. Much and long time spent  
 hereabout they begged him to a protestation: He asw. that where so many  
 witnessings ad writings were / he saw not that he ought to protest / if they  
 could shew that in such case he ought / he would. And thus (Jacob Johns.  
 being gone into England) rested the matter.

In which there dealing among other things these may be observed,  
 1. the law ad the Gospel teach that in the mouth of two or thre wit-  
 nesses every thing shall stand. these elders would not rest herein, 2. Whe-  
 and where they affect, then and there they put of al prooffe, witnessings  
 and writings as they please: but when they are affected against a man,  
 then suspicious surmises, bare wordes or any writing is sufficient prooffe  
 to a dissenting letter to hereup he was seduced that he dealt not so sincerely as he ought. The P.  
 and W. S. practicalp. \*Deut. 19. 15. Mat. 18. 16. John. 8. 17. 2. Cor. 13. 1.

against



and excommunications in the English Church at Amsterdam, 162  
 against him: which appeareth not onely in their dealings with G. I. but  
 also in this with W. Alplin. And thus much touching this matter falling  
 out about this time, or a litle after so nere as I can finde by the writings  
 which I have.

The 27. of the moneth called Iulij bring the 5. day of the weeke / after  
 the exercise of prophesie M. St. talked with G. I. ad told him what M.  
 Map reported of him / that he wished his brother dead: he denied it / and  
 shewed him how the matter was : wherevpon he said he would againe  
 talke with M. M. The weeke following G. I. asked him if he had spokē  
 again with M. M. he said he had not / but he would: then G. I. desired  
 him to go to M. M. and that he would heare them face to face: which he  
 did / and meeting with M. M. we both committed the matter to him:  
 then M. Map relating the matter / shewed what friendship and familia-  
 rity had bene betwene them / what he had done for G. I. how also a con-  
 troversy falling out betwene him and W. E. they desired G. I. to end  
 it / which he confessed he did / but he thought he did him wrong / at which  
 he was (as he said) much grieved / ad thought good to make that known to  
 M. St. as he did. Having thus spoken / G. I. asked him / if he had said all  
 that he would: he said yea: then said he : give me leave M. Map to answer /  
 and interrupt me not / as I have not done you. So beginning to answer  
 he requested M. St. to mark that M. Map had not done this as of con-  
 science / if it had bene true: but of anger: ad it was untrue. 2ly. he shewed  
 the matter betwene M. M. and W. E. to M. St. and what he had done  
 therein how he had shewed M. M. his uniuersall dealing / and how he ought  
 not to be so impatient / but to deal iustly and make satisfaction / and Mr.  
 St. could not deny but W. E. had right / and that G. I. ought to do as he  
 did: M. Map would not hear this / but begun very bitterly to speak to G.  
 I. that it was no wonder he did him wrong seeing he dealt so against his  
 brother and sister / ad wished his brother dead. G. I. said to him: M. M.  
 I pray you have patience / and know you / that thorow Gods mercy I  
 have learned in final measure to beare not onely hard wordes / but hard  
 beedges also: and know you M. M. I am not the first that have bene thus  
 bitterly spoken to for vpright dealing: neither are you the first that have  
 slandered me: he stil continued impatient : G. I. desired M. Stud. to  
 will him to be patient / which he did. pet withal begun to presse and nipp  
 G. I. with the matters betwene his brother and him / G. I. desired M.  
 Stud. not to mention those things: for they belonged not to this mat-  
 ter : M. Map hearing Mr. Studley so to mention them / begun to cal  
 G. I. wicked vngodly man : G. I. said he would commit these wordes  
 and dealings to God / desiring M. Stud. to make an end / seeing it was  
 committed to him : then he said that being but one and one / and no  
 witnesses it must rest vpon our protestations / which we there did: M. M.  
 endure to hear W. E. speak / but retted and fumed. P. 10. 15. 18. and 16. 18. 16. G. I. here p<sup>r</sup>ceived that  
 M. St. affections were not as pet vpright towards him: notwithstanding he laboured to stay his  
 dealing. The same map I stil witness with a good conscience that (notwithstanding al the conti-  
 nions betwene vs) I desire the P. map be faithful and longlived for the truths sake.

† This is  
 also witnes-  
 sed by their  
 dealing in  
 choise of ap-  
 pates con-  
 trary to their  
 own teach-  
 ing / practi-  
 se and deter-  
 mination.  
 3 M. St.  
 of sing / most  
 wordes. ad  
 pretending  
 care over  
 G. I. he co-  
 ntrived it to  
 him / but he  
 could at his  
 hands in  
 the end that  
 he did as if  
 he had com-  
 mitted / see  
 peto a for-  
 wofe / sea-  
 ming to be  
 tamed: for  
 his nature  
 and malice  
 being not  
 changed he  
 sought to  
 debour G.  
 I. let men  
 there fore  
 wel learn.  
 P. 10. 26. 28  
 to 26.  
 † G. I. de-  
 sired this of  
 him / becau-  
 se he had  
 seene how  
 impatient  
 and angry  
 he was be-  
 fore in his  
 matter / ad  
 could not

4.5.  
 4 The el-  
 ders char-  
 ged with  
 hypocriſy.  
 4 The el-  
 ders had  
 in derbe  
 drawn the  
 Church to  
 their bent  
 in G. I. his  
 matter and  
 it ſeemeth  
 they thought  
 to draw the  
 people here-  
 in alſo but  
 al corrupt  
 on groweth  
 not up at  
 once: ſome  
 few being  
 faithful do  
 much hin-  
 der. Rev. 2.  
 24. 1. and  
 3. 4.  
 4 The El-  
 ders falling  
 out mat-  
 ters cometo  
 light/ ſea  
 ſince theſe  
 times hath  
 M. S. ſpe-  
 wed to G.  
 I. the un-  
 faithful dea-  
 ling of M.  
 Anſw. a-  
 gainſt G. I.  
 3 M. S.  
 was an el-  
 der with  
 them when  
 they conclu-  
 ded the  
 matter: and  
 drew the  
 people to  
 their bene  
 againſt G.  
 I. of which  
 ſee in ps. 14. 6. M. S. cleared G. I. publiſh-  
 ed him his  
 enemy. Gal. 4. 16,

proteſting that G. I. ſo wiſhed/ and G. I. proteſting that he did not: pea  
 his conſcience bearing him witnes that notwithstanding al the contro-  
 verſies betweene his Brother and him he often prayed for his Brother/  
 that God would give him long life for his truths ſake. The matter thus  
 ended/ they parted/ and G. I. walking with Mr. Stud. tolde him that  
 though it grieved him to be thus dealt withal / yet he bare it the more  
 patiently / becauſe in another caſe he had bene ſlaundered / as alſo his  
 Father and Brother/ but the Lord had cleazed them and iudged the ſlan-  
 derer: and ſo he doubted not but the Lord would deal herein in his good  
 time/ and having ſo related the particulars of that dealing to M. Stud.  
 he parted.

The Lords day following Mr. Slades matter being handled ( as it  
 had bene often beſore) in their reaſoning he ſaid that they had uſed hor p  
 wordes unto him/ but had circumvented him/ and flatly charged them/  
 ſpecially M. Anſw. with hypocriſy/ ſaying that they had promiſed/ if any  
 in the congregation were offended at his going to the Dutch Churches/  
 they would perſuade them: and now themſelves were become diſputers  
 and enemies againſt him. G. I. hearing theſe things/ and ſitting nere to  
 the Paſtor/ ſpake to him that M. Slade might be vprightly dealt with-  
 al/ and not have occaſion ſo to ſpeak. M. Slade ſeing that G. I. ſpake/  
 but heard not what he ſaid/ bid him remember the 9. commandement/  
 G. I. paſſing over the gibe tolde him that he ſpake for his good : they  
 ſtil reaſoning with him/ he ſaid again that they laboured to circumvent  
 him as they had done : G. I. again deſired the Paſtor to deal plainly  
 with him : he then again gived G. I. that he crept into houſes : G. I.  
 answered that he would paſſe over his reproches : at length ſharp wo-  
 rdes encreaſing among them/ ſo as Mr. Slade called M. Anſworth wic-  
 ked mouth/ G. I. ſpake to the elders that he might be vprightly dealt  
 withal/ and occaſions of ſuch ſpeech taken away: then Mr. Slade again  
 bid him remember the 9. commandement : G. I. anſwering willed  
 him to take heed and remember that when the time was he urged the  
 9. commandement to ſar: he replied / I would I had not bene in the  
 place to do that which then I did/ and now it cometh vpon me. G. I.  
 anſwered/ that he was glad to hear him repent ſo much / deſiring he  
 might repent the reſt : he replied/ that he repented not / for if it were to  
 do/ he would do it again: yes ſaid Mr. Stud. You do repent by your  
 wiſhing that you had not bene in the place to do that you did/ he ſtil re-  
 plied that he repented not/ then ſaid M. Stud. you might have holden  
 your peace/ ſea ſaid Mr. Slade / you recompence my dealing into my  
 boſome: then ſpake the Paſtor. Mr. Slade if you had done wiſe ſo much  
 in that matter againſt him/ you neede not to repent it: then ſaid G. I. the  
 Lord give both you and him to repent. Mr. Stud. then whiſpering the  
 Paſtor in the eare they proceeded in reaſoning againſt M. Slade for an  
 hour or more: and it is not to be forgotten that while they were reaſo-  
 ning M. Slade himſelfe confeſſed that though G. I. were his greateſt ene-  
 my/ yet he durſt put the iudging of the reaſon which they had in hand to  
 him/

him for he was persuaded that he spake as he was moved in his conscience/ and so he would clear him before the congregation: but for others who used honp wordes, yet circumvented him / and dealt in hypocrisp/ their dealing was detestable / and he wished they had taken a sharper course with him at the beginning: G. J. answered him that he accounted him his enemy because he tolde him the truth: they answered also that what they did / they did it for his good : thus some wordes and reasonings passed betweene them: they then for that time dismissed him.

He being gone Mr. Stud. + whispered the P. in the eare/ and (as it seemed) put him in minde of the wordes which passed betweene M. Bl. him and G. J. for presently the Pastor spake/ and made a continued invective speach against his brother vnto the congregation: after he had ended/ G. J. desired that he might have that favour which M. Blade had had/ namelie that that might be written which was spoken against him/ and that he might answer it: here vnto they gave no answer: then began he to answer the Pastor by word of mouth: M. Stud. interrupted him/ and willed the Church to commaund him silence: the Church at first did not/ G. J. shewing that as he was publickly spoken against/ so he ought publickly to defend himselfe: and so proceeded to answer his brother that his dealing towards his wife and him was not vngodly/ but the duety of abmonition required it at his hand: then Mr. Studley commaunded him silence / made redy to depart / and so brake of.

The 5. of the weeke M. Bowman came to G. J. and tolde him that there should be no ex: rise of prophesp that day/ but he must come to the elders: going with him he thought it had bene about the matter which fel out on the Lords day/ but comming before the elders there was Mr. Henry May / who presently begun to repeat the matter which he had brought against G. J. before M. Stud. and relating things more largely then before/ the elders willed him to tel the matter shortly/ he would not/ but much enlarged the dealing betweene W. G. and him/ how also he was aggrieved at G. J. his dealing against him: and that therevpon he made it known to W. G. after to Mr. Stud. who had heard vs both making protestation: that going after ward to Mr. Stud. he asked his counsel if he ought not to make it known to the Pastor. Mr. Stud. (as he said) answered him that seeing they were but one and one/ it could be but ended by protestation: that if he would he might make it known to the Pastor/ wherevpon he said he had so done/ ad the elders being there + come together he would also make it known to them/ and so protested before them the matter. He having related all things at large M. St. willed him wel to consider his protestations. The P. willed him to remember what he had said/ for he tolde things almost incredible. M. Answ. also bid him take heed that he did not these things of hatred/ for himselfe confessed he did it not before he was aggrieved at G. J.

These things thus passed G. J. was willed to answer: he asked if he should answer particulars / or in general : they bid him answer to the grace of G. J. first before the elders and then also before the congregation.

+ The beginning of the scoldy speech betweene the brothers: whereof M. Stud. was a special instrumēt.

\* Deu. 1. 17. and 19. 16. John. 7. 51. Act. 25. 16.

+ There were come together the P. M. G. J. the teacher. M. Answ. with the ruling elders M. St. ad M. Answ.

\* M. St. having ended the matter/ and confessing that it must rest in the protestations: yet stopped not further contention. but herein hebe wiaied his affection.

+ Sp what rule the P. ad M. St. brough the other Elders/ J. set not: but their further dealing shewed that they sought not proceeding by rule but offe

The ground causes and proceedings of some troubles  
point: he said he denied/as also he had before givē the same answer with  
protestations: then M. St. asked him if in conference with M. May he  
had not vsed the worde Sophisticall: he answered that he had so said pu-  
blikly to the Pastor's face/so as he needed not to aske if he spake it priva-  
tely: he further brged that he had vsed the wordes (if he were my brother  
a 1000. times) so that it might be he vsed the other also: then the Pastor  
asked if I spake not any thing to that effect/seeing I confessed that I vsed  
some of the wordes in conference which Mr. May named: I an-  
swered that I was so far from speaking to that effect to wish him dead  
that God kept it out of my thoght: and if Satan should offer such a mo-  
tion I hoped the Lord would give to resist: shewing the also that it was  
no sound dealing to gather or brge a man that he spake wicked things  
because he confessed some wordes which passed in conference. And sure if  
this dealing be good let the iudg by one example: namely if one hearing  
them deliver doctrine against the prelacy and false worship should accu-  
se them that they wished the Q. dead: and to prove his accusation would  
bring that he preached so and so: I say if they should be thus vsed/and  
magistrates should so presse them/whether they would not casily swer/  
and shew that the accuser dealt maliciously/ and that the Magistrates  
should cause the accuser to bring due witnesses/or to rest in their protesta-  
tions: Further at the same time the P. much brged G. I. that he was  
now accused: as he had accused his wife / and so it was come upon his  
pate: he answered/that the P. in his conscience knew that G. I. his ac-  
tions in the time of the P. weaknes which was about the same time  
declared the contrary: and those actions was a comfort to his conscience/  
and made him the more willingly to beare the reproche as also he knew  
that both himselfe/our father / and my selfe were flaudered by a bil in  
the star chamber/which the Lord brought to light ad cleared vs of. They  
brged G. I. again to protestation: which he did: M. May also protesting  
and so they made redy to depart: G. I. exhorted M. St. to looke to his  
heart/how he suffered this to be further brought to light/ad by what rule  
seeing it was before ended by protestation: he also seeing how the conten-  
tion increased: he replied that his iudgment was/it should also be brought  
to the congregation: G. I. willed him to looke that he had not some ha-  
red in his heart against him: also if he would have so done if he had lo-  
ved him: he made a tush of it: I appealed to their consciences if they thoght  
I wished the P. dead: to this they would not answer but went away.

The day following 6. brethren & came to G. I. his chamber/ and M.  
Kiniston said that in his owne name and of the rest he desired to know  
if he purposed to receive the Sacrament on the Lords day following:  
G. I. perceiving that it was asked with consent of the rest answered  
that he being a member of the Church it was his duety to receive if he  
had not iust cause to hinder him: asking the by what rule they asked him  
that question: they would not answer: but said they had some things: a-  
gainst him/whereof the Church condemned him: he desired to know  
them: they said about charging the P. wife to wish her selfe a widow for  
a papists sake: then G. I. reached a writing and would have read his  
answer

4. Mark  
thir furrel  
up that be-  
cause a mā  
spake some  
wordes/  
therefore  
to make  
him either  
doubt/ or to  
confesse  
that he spa-  
ke the rest.  
Act. 36. 13.

14. 15.  
So said  
Demetri to  
David 2.  
2. 16. 7. 8.  
per David  
offended  
him not/  
but commit-  
ted it to  
God.

Ver. 9. etc.  
Feb. 19. 16  
17. 18.

Job. 10. 12  
and 11. 13.  
and 15. 18.  
and 17. 9.  
and 22. 10.  
and 26. 22.

3. M. Knif.  
Mr. Bow.  
Mr. Wifh.  
Tho. Mit.  
Ro. Jacks.  
John. Wfe.

The chur.  
had ended  
these things  
joined also  
in fast and  
prayer/ and  
now these  
rip them  
by again.

answer but they would not suffer him but repeated mo accusations about  
 Mrs. Dutchepp etc. **G. J.** still offered to reade them his answer written/  
 they would not then he told them that he saw they came not of themsel-  
 ves but were instruments sent from the elders who had alre dy made a  
 breach/as he had on the Lords day and 5. day tolde them so as he could  
 not with a good conscience come with them in the seal of the covenant be-  
 fore there was ful\* reconciliation: shewing them that thye of them **Mr.**  
**B. M. B. J. P.** were not present at the handling of the matter / ad how  
 could they then be offended? appealing also to **Mr. Bowman** and the  
 others consciences if they would have come / if the str and breach had  
 not fallen out vpon the Lords day? they would not answer directly/ but  
 asured **G. J.** his answer to their accusations: he said he answered as he had  
 written and spoken openly in the congregation: the they asked if I would  
 stand out against a whole Church. I answerd fro Rev. 2. and 3. the p demand  
 ded if I would give no other answer? I told them I had given them an  
 answer grounded vpon the word of God: the they wet away angry: onely  
**Mr. Bowman** staid and from 9. a clock in the morning til 2. in the after-  
 noone we reasoned of the duties of brethren/ of the estate of true Church.  
 etc. how corruptions crept in by litle and litle: he confessed that the elders  
 were overcaried both in the matter of **Jac. Johns.** and **Mr. Sl.** but said  
 he/ what wil you do against a stronger/ allegations that of **Salomon** how  
 hard a thing contention is / and how heapy it was to go to law against  
 a stronger? I confessed the **P. strong** but the truth stronger / also that if  
 hard to deal against a **P. more** then against the Church. my mother ad yet  
 that must be done: as the son ought to have done against his mother  
 when she would have him make an Idol: after long reasoning he parted  
 and I desired him as I did the rest to consider and weigh wel **Math. 5.**  
 23. 24. The next day about 3. a clock came **Mr. St.** to **G. J.** ad warned him  
 fro the elders to prepare himself to answer the accusation of **Mr. M.** before  
 the congregation: he answered that he would as God should enable him:  
 requesting him further (if he might be so bold) to carry a message to the el-  
 ders againe. 1. that they would consider what he had said to them on the  
 Lords day / and how they could be worthy receivers of the seal of the  
 covenant in such contention. 2. what warrant they had to bring **Mr. M.**  
 matter before the congregation/ and withal exhorted him to looke into  
 his own heart / telling him that he might have staid these things if he  
 pleased: he made a light matter of it/ ad wet his way: that night about  
 9. a clock **G. J.** wet to **Mr. St.** (the sacrament being to be administered the  
 next day) ad conferred with him how me in such contentions could eat of  
 one bread: he answerd that a man might as wel abstain from the word and  
 praise. **G. J.** shewed him that the scripture called the that eat one bread  
 one body/ so both it not the that heare one worde/ or are prese at prayer:  
 so much reasoning passed/ **G. J.** desiring him to shew some place of scrip-  
 ture that shewed so nere communion in the one as in the other: he shewed  
 none/ but waring late we parted. The day following being the lordes day  
 ad **G. J.** having signified vnto the/ that they having such 1. cōfessions he  
 could not come with the in the seal of the covenant/ in the afternoon he came to ex-  
 pose: the elders called him/ and

\* **Mat. 5. 23.**  
 24. 1. **Cor.**  
 11. 20. etc.  
 † The name  
 of a Church.  
 in deeds  
 maketh ma-  
 ny afraid  
 both in false  
 and true  
 Churches  
 but the god  
 ly must loo-  
 ke to the  
 cause and  
 not follow  
 a multitude  
 to do ever  
 thyng the  
 truth.  
**Exod. 23. 2**  
**Jer. 7. ad 8.**  
**8. 9. ad 18**  
**Rev. 2. ad 3**  
**ad 13. ad 17**  
**ad 18.**  
 ‡ **Pjo. 25. 8**  
 9. 10.  
 † **Hos. 1. 2.**  
**Rev. 2. ad 3**  
 \* **Judg. 17.**  
 2. etc.  
 † **Mr. St.**  
 said it was  
 his iudge-  
 ment to  
 bring **Mr.**  
**M.** accusa-  
 tion before  
 the congrega-  
 tion: and  
 now (bring-  
 ing  
 down the  
 other elder  
 to his  
 bought)  
 they do it.  
 † **Pjo. 16. 18**  
 to 26.  
 † 1. **Cor. 10**  
 17. **ad 11. 20**  
 11. **cor. 11. 17**  
 18. etc.



¶ Chye of  
the fir not  
knowing  
the matter  
G. J. told  
the that he  
feared they  
were but  
the elders  
instruments  
and he: it  
plainly ap-  
peared  
that the el-  
ders were  
pup ther  
to and in  
deede G. J.  
had found  
M. S. fcs  
time to ti-  
me rokinde  
roles.

Job. 26. 10

21.

¶ Thus on  
the suddn  
for peace sa  
he he peel-  
bed: p't we  
ther a Chy-  
stian map  
leabe hol-  
duries/ if so  
me be offen-  
ded at his  
presence is  
a questio-  
not to be  
as ill peel-  
ded unto.  
Aeb 6. 10  
etc. Act. 15.  
Gal. 2. 12.  
33. 14.

and asked if there had not bene a fir with him two dates befoze: who  
said they could not ioine with him in the Sacrament: he answered that  
they asked him if he purposed to receive the Sacrament: and spake with  
him of other matters/ but that they could not ioine with him / they said  
not a worde: then the elders asked M. Kniston (who was an elder/ and  
one of the fir) if they had not so said unto me: he said/ not at the first/ but  
at length they spake thereof: G. J. answered that he thoght he misooke  
himself: for he remembered not any such thing: speech being hereabout  
they confessed that M. Bishop/ Robert Jackson/ and John Phelps were  
not so minded/ and in deede I do not remember that they spake thereof.  
Then the elders said/ there were others/ who would not ioine in perfo-  
ming holp duties if he were present: so as there wolde be trouble: he an-  
swered that he would be loth there should be trouble about him/ and if he  
might lawfully/ he would rather give place / then hinder the exercise of  
the worde: They said it was wel answered: then G. J. again added/  
if you wil promise / that it shal not be accounted seperation or schis-  
me: they answered it should not: and so for peace sake he peeld to  
them herein and went away.

The 5. day of the weeke G. J. coming befoze the Church to answer  
the matter about M. Map (as Mr. Stud. had warned him the weeke  
befoze) there was not any mention thereof/ but M. Stud. asked G. J.  
the reason of his absence from the Sacrament: he answered them/ that  
sundry places of Scriptures perswaded him thereto/ they having broke  
peace/ raised up contention/ and many sins remaining among them by-  
repented of: they willed him to name the Scriptures: he named Mat. 5.  
23. 24. 1. Cor. 11. 17. etc. they asked if those were al/ he answered no: they  
demanded the rest: then he named. Levit. 10. 3. 1. Cor. 10. 21. 22. and sun-  
dry others which are set down in the reasons following: then they de-  
manded what the sins were which he said were not repented of. He  
answ. the contentions/ divisions and breaches among them: also sundry  
sins in the Pastors wife in the Pastor himself/ elders/ and congregation:  
they demanded particulars: he named them: which are also after ward  
set down: then they begun to reason that those scriptures warranted not  
his absence: he wrote their speech: M. Stud. spake to the brethren to for-  
bid him writing: he showed the Brethren that they ought not to forbid  
him: neither did they/ onely John Nicholas (who is become a very pleas-  
man / and very inconstant) gibed G. J. as if he could not remember  
without writing/ G. J. answered him/ John Nicholas I marke your  
gibe/ but passe by it/ per erhozt you to eter into your heart/ whether you  
deal and walke uprightly in these things? at length it was concluded  
that M. Bellot should write for both parties/ and G. J. should have a  
copie of the proceedings. Whereupon the Pastor set to reasoning/ and  
would prove that there was no division among them that received: G.  
J. answered that he concluded not the question which was of the whole  
congregation/ and not of those that received: he still urged and G. J. gave  
him the same reason/ that they knowing some of their brethren had some  
things

things against them; they should have left their sacrifice at the altar/ & d first be reconciled: the P. speaking not presently/ Mr. Kinsworth began and said that the worde in 1. Cor. 11. did not signify a severing/ G. J. de- sired that one might reason: so M. Kinsw. repeated again: G. J. answered that the word in the 29. ver. did signify dijudico/ discerno/ or discerno/ which was with iudgment to sever/ distinguish/ or make difference be- twene receiving these holy things/ and of common/ ordinary meats/ which yet are to be & received with thanksgiving & prayer: M. K. dilated vpon the greek word: G. J. told him that he knew wel enough that the word was vsed to iudge with making difference or distinctio with vnderstanding and iudgment: the afternoone being spent and waxing late M. St. said G. J. was a contentious fellow full of strife/ and he with the P. sel a lau- ghing. G. J. said/ I say to you as Job \* said/ suffer me to speak/ and when I have spoken/ mock on: they replied that so might Baals Priests have said to Eliah mocking them: G. J. answer. 1. that they abused the scrip- ture to defend their mocking: for Baals Priests were not brethren: 2. that that place condemned them: for Eliah gave them fire leave and time: but thus they sought to cover their mocking. They at length willed G. J. to bring al his reasons against the 5. day of the weeke following. They breaking by the meeting G. J. desired that he might have a copy of the proceedings which M. Bellot wrote: Mr. Stud. said he should not have them: he urged their promise/ yet would they not: he then spake to the brethren that promise might be perfozmed/ but he could not obtieir it. In their next meetings he stil urged their promise/ delibering them a copy of his reasons/ but he could not obtieir the proceedings according to their promise. The reasons were as follow.

# GROVND, AND REASONS, WHY I COULD NOT IOINE

vith the congregation in the seal of the covenant. 1598. the 20 of the Moneth called August.

1. First/ Math. 5. 23. 24. From which place I signified to you bea- king the peace again on the Lords day before/ that til there were recon- ciliation/ there could not be a worthyp receiving/ & I could not see/ how I could ioin in that action with you/ having matters against the pastors wise about her pride in apparell/ abhominable speech/ and offensive be- haviour/ vnrepented of by her as yet: Also against the Past. for covering these things by his learning/ and gifts: for his carriage both in the Elder- ship in private/ and in the congregation / fraping the people with despi- ring to be discharged/ crying for maintenance/ charging them that they suffered his wfe to be abused: that they wold not suffer her to weare the things she had: threatening and rebiling the witnesses so as they were asrayd to speak: casting in their faces ignorance etc. breaking also the peace which was made before. Against M. Kinsw. for not dealing in the Eldership in private/ nor openly in the congregation according to conscri-

This M. Kinsw. would put in a foote/ and reason- ning twoo of these at once heisto trouble and confound the mem- ry of the answer. 31. Tim. 4. 4. 5. Job. 21. 3. Mat. 5. 23 Eph. 5. 4. Col. 3. 8. etc. The el- ders promi- sed/ & the very same day break promise. Psal. 15. 4. Rom. 1. 30 2. Tim. 3. 2 It is not this un- equal and vnjust deal- ing?

2. Before sa- crifices are to be offer- ed/ recon- ciliation is to be sought

1. In contentions and divisions we cannot rightly eat the Lords supper.  
 2. These differences shall be bene delibered to them also in writing which to this day they have not answered.  
 3. They were divided at length the very word (disting) which the fower of five be by them shewed to Dr. M. D. case but not the Dutch Church. and yet they condemned the byethre. 1 as contentious.  
 3. Special care in purging ad sanctification is to be used in receiving Gods holy things.  
 1. Cor. 5. 6. 7  
 Gal. 5. 9.  
 with 1. cor.  
 10. 21. 22.  
 ad 11. 17. etc  
 confer here with the 12 reason.  
 4. To eat in divisions ad contentions

ence and to that which he said in private : for pronouncing me a false witness and slanderer after the sentence of my accusers / and yet had recalled his alledging of Mat. 26. and peeled that it could not be iustly alledged etc.

Against Mr. Stud. for saying and sinching as Mr. Sittel did : for rebiling mee: for becoming of a reprober of sin / a coverer and defender of the same: of a stander forth against evil / an accuser and condemner of the reprobers of evil: for stirring up the Pastors to contention / ad breaking of peace etc.

Against the congregation for suffering my accusers to be my Judges : for not helping mee herein : for not proceeding equally and uprightly / pea consenting to the decree / and Judgment of my accusers / whom they suffered to be my Judges / contrary to all equity.

Now you knew I had these things against you so that I am persuaded there could not be a worthy receiving / neither could I joine with you in this action there being not a seeking of reconciliation. Pea so far were you there from that six of you came to charg mee / seeking thus to cover your own sins / and further to raise up contention / and break peace.

2. A second ground is from 1. Cor. 11. 18. 20. there are contentions and divisions in the congregation / so that thus to eat / is not to eat the Lords supper. And therefore I durst not to joine with you. The divisions are not onely about the former matters / but the Elders wold also have brought in two Apostates to be in the office of deacons : and have dealt very hardly with them that with stood them / accounting them contentious / slanderers etc.

Also there is division about Maister Slades going to the Dutch Church.

The Elders / and the Church (except fower or five) would make his case alike with the Dutch Churches / when many differences : were shewed (as in particular is to be declared) yet the parties were reprobed.

Pea since even the Elders themselves have scene the inconvenience of their dealing / and at length told him / that they admonished him for declining & from that sincerity he had walked in : which wee cannot say of the Dutch Churches.

3. 2. Thim. 2. 9. etc. and 30. 1. etc. that the Priests / and Levites were to sanctify themselves / and to cast the filthines out of the sanctuarie. Now as false worshipp is to be cast out : so the filthines of pride / of hatred / disgracing / and discouraging in good things / contention / and malice are to be cast out / if we will be worthy receivers. But these things continuing among you I could not joine with you.

4. 1. Cor. int. 11. 31. We must discern and sever our selves in such

is not to discern the Lords body.

divisions.

divisions: so for the word signifieth: else they that in such estate receive discern not the Lords body: so for saith the Apostle ver. 19.

5. 1. Cor. 10. 17. They that eat one bread are one body: so that to eat while these sins / and divisions remaine / it were to make a man self guilty of the same sins / and divisions. Which we may not do. 1. Tim. 5. 22.

6. Ephes. 4. 3. 4. 1. Cor. 1. 10. 11. Philip. 1. 27. and 2. 1. etc. We ought to be without contention of one minde and iudgment, walking as becometh the Gospel in love / and so agree in the unity of Gods spirit: Which while these sins / and divisions are cannot be: It is unworthy walking when sin and sinners are covered and mainteyned / reprobers of sin accounted seditious, contentious, unpeacable: and they who let all things run / are accounted good and peaceable members: Such is your estate at this present: therefore there cannot be a worthy receiving.

7. 2. Thimo. 3. 5. 6. There ought to be a preparation of the Brethren according to Gods word: As then vnder the law so now vnder the Gospel this ought to be also: And yet such as Apostated are not brought to open repentance / but things are covered / and shuffled by: so that how can there be a worthy receiving?

8. 2. Cor. 13. 5. 11. As there must be examination whether there be true faith / so also whether true peace and love: But of this there was not a word among the notes / which the Pastor gave on the Lords day touching a worthy receiving. Now this true peace and love being not found / how can there be a worthy receiving?

9. Rom. 14. 22. 23. He that dealeth not in the holy things of God of faith sinneth: but to receive and to ioyne in these sins and contentions I cannot see how to do it of faith: Therefore if I should do it I should sin / and so I dare not do it.

10. Psal. 93. 5 / 1. Peter. 1. 13. to 16. If we wilbe Gods house we must be holy in all manner of conversation: And how can this be or how can we ioyne holiness while the former things are not repented of? 1. Cor. 3. 2. 3. 2. Cor. 12. 20. 21.

11. 1. Pet. 4. 8. with 1. Cor. 13. 1. etc. 1. Thess. 4. 9. A bove all things we must haue true love among our selves, for if we abound in all things / and have not this love / it is nothing: so that these contentions being present / and true love absent there cannot be a worthy receiving.

12. Levit. 10. 3. The Lord will be sanctified in them / that come neere

8. In this eating there must be true faith / true peace and true love. 9. This cannot be where contentions are. 10. Holiness becometh Gods house pride / contention and partiality defile Gods holy things. Agg. 2. 14. 15. 11. Contentions thrusting forth and driving true love away make an unworthy receiving. 12. They who come neere the Lord and his holy things must be sanctified. Confer herewith the third reason.

1. As to eat is to partake in other mens sins.

6. they who are in such estate / and so eat, walke not worthy the Gospel.

7. Open sinners ought openly to repent before there be a ioyning herein:

8. Stub. with daughter having apostated is not brought to open repentance: but he being an elder / it is shuffled by.

9. John. 13. 34. 35. 1. Pet. 4. 7. 8. 1. John. 2. 9. to 11. The Pa.

stille had ling and pounning the scriptures is to be noted / and taken heed of.

3. 31a. 1. 11  
to 22. and  
58. 1. 2. etc.  
2ac. 7. 2. to  
14. 3. etc. 7. 3  
to 14.

\*psa. 57. and  
58. and 59.  
and 84. and  
102. Isaiah.  
65. 5. Ezek.  
13. 10. to 23.  
1. Cor. 11. 17  
to 33/3. job.

ber. 9. 10  
13. We  
may not  
join in co.

ruptions/  
but must  
strive to the  
end til we  
overcome.  
† V. 10 the  
se reasons  
may be a  
ded p. 17

1. Better is  
a bye mo-  
fel if peace  
be with it  
than a ho-  
sufel of  
sacrifices  
with strife.

\* To wit  
of these rea-  
sonings/  
and these  
things  
which were  
reproved  
in the Pa-  
stors wife:  
the Pastor  
and elders  
jointly and

3 repeating  
2.20.1.100



the matter and strive about wordes was but to seeke matter of contention/ desiring them to set down his answer in writing / that the Church joining in an unworship receiving a member was to severate himself: this a sw. they would \* not write/ though M. Kingston one of the elders witnessd that so his wordes were: at length the Pastor yielded that the Church so joining a member might abstain: G. J. replied/ such was your receiving/ and therefore I abstained. The Pastor and M. Stud. laid their heads together and begun to aske him questions. G. J. answered that if they would write them/ and graunt him time of deliberation/ he would by Gods help answer them / otherwife he seeing them to be entrapping questions he durst not suddenly answer them: following also the Apost. & exhortation to avoid such. After these things they fel to accusations about the Pastors wives apparel/ speech/ gesture/ behavioure/ &c. G. J. answered that they had broke promise with the Church promising that the apparel should be tried/ and yet would not lend the gown/ but brake promise. The Pastor begun again to storne: Mr. Stud. called for witnesses: He answered that in the former trial they had terrified the witnesses that they durst not speak faithfully and constantly: that also they were things: scene/ and that th. brethren were offended thereat: then they asked the brethren if they were offended/ and willed them to speak & none would: G. J. willed them to deal as in Gods presence/ adding that if they could witness/ and would not it was their sin/ and suffering innocency to be condemned they made themselves \* guilty / and God would requite it. Not one man would speak: Wel. said G. J. though I should die I must witness that some have bene offended / and have spoken against these things: No man speaking the elders condemned G. J. as a slanderer/ seeing no m<sup>n</sup> would witness: ad asked the Churches iudgment/ they being silent the elders concluded it. G. J. told them he must have patience: yea said he / you brake promise with me openly the last day/ and if I should call these brethren to witness I fear no man would: yet what I have scene and heard I may not deny it: or go from it/ though they be unfairful: at length being much a doe here about/ G. J. appealing to the Pastors wives conscience if these offences had not bene given by her/ and she admonished of them: if she had not with his eyes scene and face to face dealt with her about them/ she then said / if she had offended/ she was forp: G. J. said/ he was glad to hear so much hoping that God would w<sup>o</sup>ke a further confession in her: then said the Pastor to G. J. wil you confesse so much if you have offended? he answered/ I have sundry things done it/ and you stil break the peace/ so as I desire a found and to holp ending: Then they begun to charge G. J. that the brethren \* forso. ke him: G. J. answered/ the more is their sinne: then they said he stood so out against them/ because they were so pooze/ and he would go again to England: he answered that that was an vnbrotherly and vnchristian \* surmise/ he having it not so much as in his thought: others of them accused him that he was promised his table to stand for th faithfully: the an. the praise/ my practise hath witnessd these to be surmises and slanders: so as theselves are now slanders/ guilty and fallen into the pit. which they digged for mr. Prob. 2.6.27.

\* Much reasoning there was that his answ. ought to be writt but they would not. 1. tim. 6.4  
\* They repeated things handled in the former by act/ ad G. J. stil sw. as before.  
\* When things scene of all men what neede mouth witnesses/ and wordes?  
\* Lev. 5.1.  
\* They conclude and condemn G. J. ad yet the wife confessed the offence conditionally: whiche after ward also she simply confessed.  
\* See the answ. to this objected on in the preface to M. Frant. Johnson page 17.  
\* God have

another of which slander (now dead) being examined would not stand to it : G. J. desired that they who accused him thereof openly in the congregation might confess their fault therein : but the elders shifted it off : others also said he stood so forth because he could not be elder. He answered that he stood forth when he was prisoner / and far from knowing when they should have liberty / so that even that condemned that reproch / as also they knew he had used sundry meanes that he might not be chosen : these and such like surmises and slanders were devised : and when they could not say inoꝛ they said he did it in pride and contention / seeing he would stand alone / and not peeld to them al : he answered that the aduersaries said the like of all of vs : and as they dealt in pleading for their falsehood / so did they in pleading for their corruption : they appointed him to come again the 5. day following : wherein befoze I set down what was done / I shal desire the reader to \* observe Gods mercy / that (though the Brethren would not witness they were offended at her apparell / yet) a letter is come to light of the Pastors own hand writing (when he was Prisoner) to M. Smith be pond seas : Wherein he answereth concerning them that found fault and were offended at his Wives apparell : so that his conscience told him the truth hereof / and yet he would cal for pꝛooꝛe : the Brethren being afraid and durst not openly speak / he would contrary to his own conscience condemn him as a slanderer who iustified this to his face : Now let his owne Letter witness to his face also : and then let see in their boasted answer what coberthe Brethren will set upon it / oꝛ whether they will have grace to confesse their unfaithfulness herein suffering their Brother to be condemned as a slanderer : when they could have cleared him / as also whether the Pastor wil confesse his sin in vberging and condemning the admonisher as a slanderer / when in his conscience he knew the contrary : if this dealing were not unbrotherly / unchristian / against al iustice and such as many civil men would not have done / let the godly Wife iudge : the wordes concerning that matter of his own hand writing I will here set down : they are as follow.

\* It is a gracious thing to depend upon God and to observe his wordes  
 Isa. 107. 43  
 for he shall condemn his brother contrary to his own conscience and writings / the Lord in time bringeth his writings to light.  
 mat. 10. 26.  
 \* Levit. 5. 1

Touching 3. that of my wifes apparell I think you should do wel to admonish them that speak beind her / and my back and not to our faces. But this (I fear) is to 3. usual among them. I desire \*.. to know their names / and what they object in particular. \* If she offend why have they not showed it to her self by the word of God? 2. If not why talke they to others / as if she did offend? she weareth not any thing which she used not heretofore. If it were unlawful then why was it not declared so to be? If it were lawful why do they now finde fault? 3. But it may be feared least some of our people are overcaied in their own conceit / esteeming that unlawful in their own opinions / which by the word of God they are not able to pꝛoꝛbe so to be. 4. The error of the Anabaptists touching apparell I wish it may of all be carefully taken heede of. \*.. Outward show of holines and of humilitie hath much deceived the world / and still doth at this day. And \*.. hypocrites are most forward in such observations themselves / and censuring others for not using the like. 5. Some here have not bene ashamed to find fault with knit stockings and

cojck

soekt hoer. Whereunto would this grow if it were not resisted / and carefully looked  
 vnto: specially there where Anabaptists haue taken such roote: yea and here: where  
 our forwardest \* professors put a great part of religion in their nice and coniected  
 apparel. But we haue 3. learned otherwise: that comelines / honestie / gravity / mens  
 abilitie / and estates being considered / the creatures of God (even the best and finest)  
 are giuen for our lawfull and holy vse. that God the giuer map in all things be pra-  
 ised and glorified by vs. 1. Gen. 2. 4. 1. 2. Sam. 13. 18. \* 1. Prober. 31. 10. 22. etc. 3. \*  
 Psalm 45. 8. 14. 1. Luke 11. 22. 1. Tim. 2. 9. 10. 3. 1. Pet. 3. 4. \* Particulerly for  
 my wife / if any can shew any thing she besty to be against the 1. word of God / both  
 she and I are redy to \* hearken vnto it by the 1. grace of God.

Observations \* and answers to this part of his letter.

1. Mr. Smith writing touching them that were offended at his wi-  
 ves apparel and he answering the same, it witnesseth evidently, that there  
 were who were offended, and so condemneth them of vnfaithfulnes  
 who would not witness it to their faces: as also cleareth G. I. that he  
 slandered them not herein. \* The Pastor is offended that they spake  
 not to their faces: and how hath he rewarded vs that spake to his face?  
 We finde hatred & for friendship, evil for good: and envy for our admo-  
 nition. 3. Thus to speak behind their backs vvas to vsuall with Mr.  
 Ainsworth, Abraham Pulbery, Iohn Nicholas, Thomas Michel, M. Bow-  
 man, Robert lackson, and sundry others now dead, vwho durst not do it  
 to their faces: or if one or two of them did it once, they yet continued  
 not faithfull to the end. \* He desireth to know their names and the  
 particulars: he knew our names and the particulars, but vvhet better  
 vvas it? nay, he was the more bitter and spiteful. 3. He demandeth  
 questions in this Letter: thereby to ensuare the offended, which maner  
 of dealing it may be (as is before observed) his Wife had learned of  
 him, and is now to vsuall among them all, vvhen they are admonished,  
 they not searching their hearts to see, and leave their sins, but applying  
 their wits to aske questions, and catch the reuover in his vvoides or  
 dealings if they can: yet let vs see if we can answer these his questions  
 vvithout being ensnared. To his first vve answer, that it may be they  
 durst not, yea some haue so plainly said vnto me: also (though \* fearfulness  
 wil excuse no man yet) their offence is not thereby lessened, as also they  
 vvete told it by others: yea brethren being slack, even they without  
 spurred vs thereto: To his 2. question we answer, that she offended: and  
 their talk (vve hope) vvas to stir vp one another to haue dealt  
 therein: and thus I answer because by name Mr. Bellor to that end  
 had spoken to me thereof when he came from beyond seas: and  
 yet

\* I take it  
 my duty to  
 set down  
 these  
 considering  
 that whiche  
 he here writ-  
 teth hath  
 bene the  
 ground of  
 all his plea-  
 ding for  
 his wives  
 apparel: so  
 I desire the  
 reader to  
 conser the  
 markes  
 together.  
 \* Psal. 109.  
 \* Amo. 5. 10  
 \* Hag. 149.  
 \* Isa. 29. 11  
 \* Jer. 13. 19  
 to 22.  
 \* Rev. 21. 3

2. Kin. 5.  
 26. Mat.  
 11. 8. 2. Sa.  
 13. 18. Psa.  
 45. 3. 14.  
 Godly wo  
 men must  
 not cover  
 their pride  
 by the exa  
 mple of them  
 without: in  
 ferious nor  
 by superi  
 ors: but all  
 estates if  
 they profess  
 religion  
 must follow  
 modesty  
 and shame  
 fastness: as  
 becometh  
 women pro  
 fessing the  
 fear of  
 God.  
 1. Tim. 2. 9  
 10. Tit. 2. 3  
 4. Isa. 3. 16.  
 etc. 1. Pet. 3.  
 3. to 6. with  
 Rom. 13. 11  
 \* 1. Co. 5. 12  
 \* Act. 24. 5.  
 6. with. ver.  
 13.  
 \* Acts. 15.  
 Gal. 2. ad 4  
 and 5.  
 1. Cor. 1. ad  
 3. and 15.  
 Phil. 3. 15.  
 16. with  
 Tit. 3. 9-10  
 1. Tim. 1.  
 19. 20.  
 1. Cor. 15.  
 2. Thess. 3.  
 14. 15.

and yet the said Mr. Bellor (vvhhen I urged him) would not vvintes it to  
 their faces: Yea thogh Mr. Bishops vvife did iustify to his face that he  
 had spoken thereof, yet was it put of, and would not be taken as a vvintes  
 nes that any vvore offended: so partially dealt the elders: \* Here the Pa  
 stor vvould seem to cover his Wives apparel because she ware not any  
 thing vvwhich she vved not before: and therefore she draweth twoo m<sup>e</sup>

Now vve answer to his reason and questions that difference of times,  
 places, estates and persons make and requier great diversities and due  
 ties (as in other things so) in a parel: as the 3 Scriptures vvintes: vvhen she  
 first made and wore those things she held not the faith: and vvhat have  
 vve to do to iudge them vvithout? he then also was a citizens and a ge  
 rlemans Wife (as is by them noted in their own proceedings, and so they  
 must not be angry that I thus vvrite ) now I hope the Pastor will grant  
 that is lavvful or may be allowved in gentlemen and citizens Wives,  
 vvwhich is not in Pastors vvives: and much more not to be allowved in  
 them if they mary a Pastor in prison for the ghospel, vvea often looking  
 for death: further also seing they write her first husband to have beene  
 a gentleman: and by asking these questions would cover her pride: let  
 them give me leave to aske them a question or two also: vvhat if the  
 good and godly gentleman vvould have had her in modest apparell,  
 but could not rule her? What then? Yea vvhat if he spake with greefe of  
 those things to others, and yet because she vvvas not come to the faith,  
 vvvas counsellled to let her vse her liberty therein? What (I say) if these  
 things vvwere? have they not by asking these quest, and by seeking to co  
 uer her pride (being now a Pastors Wife because she was before a gen  
 tlemans Wife) even laid open her nakednes further, and wil not the Pa  
 stors daubed wal for her pride even hereby fall the more? Let him answ,  
 these questions in their boasted answer, and put me to prooffe of these  
 things: and forcing me thereto let him consider (as before I have often  
 said) what will fellow, &c. So say the Prelates and priests of you: and of vs  
 all that we are conceited etc. Now what you answ. against their fallshoo  
 de, answer it also against your own corruptions, your pleading being a  
 like ad 1 one: further also we answer you, that as they so you must decla  
 re and prove your (may be): and instructing vs better, vve wil yeeld, but  
 their weapons of prisons, reproches, banishments, hangings etc. and  
 yours of scoffing, cavilling, carping, reproching, threatening authority,  
 and at length excommunicating are not weapons or arguments to be vs  
 ed against men striving for reformation and sincerity either in false or  
 true Churches. The \* Apostles toke other courses, As they so you ought  
 not to

not to draw out the swordes and censure due and prepared for open sinners against them that tell and admonish both them and you of your sins: you and they thus dealing follow not the Apostles, but the proud men and Priests, Paschur, Amaziah, Diotrephes, and such like, whose examples are left written that we should not be seduced by proud priests or cruel Pastors &c. The Pastor mingleth smooth wordes with his questions, that anabaptists error is to be taken heed of: this is true, and as it on the one hand, so pride on the other must be avoided: M Gifford and others vse the name of the donatists against vs, and wil men vnder that cloke and shew to take heede: they say true that donatisme is to be avoided: and yet men may not cease to reprove the false worship remaining among them, or ioin with them therein: both they and you vse deceitful arguments and clockes: suttel shewes, and wrong applications. \*.. Outward show of holines and humility hath brought in much mischief, pride also in prelates and priests hath brought in no lesse: both to be avoided, and we now the more, to study after true holines, sincere humility, and godly modesty. The spirit of God no doubt foresaw special occasion that so exhorteth women to take heed of pride. Hipocrites doing duties or professing hypocritically must not discourage Christians: but must make them to do duties and profes sincerely and vprightly. The devil alledged Scriptures perversly, and by halves; which also vnlearned and vnstable men do, the godly may not therefore cease to alledge them: but following Christ and the Apost. we must do it faithfully, we must not be drawn away with their error, or fall from our steadfastnes, we may not with the Papists cease to read or alledge them, but we must grow in grace, and in the knowledge of our Lord Iesus: we must compare spirituall things with spirituall things, in a word we must read, search and do that which is written the more diligently, so shall we certainly in the end be blessed, for God who cannot lie hath said it. If some were so weak to cōdemne knitt stockings &c. that yet alloweth not or covereth the abuse thereof, they in their weaknes must be better instructed, and the abuse also reformed, but the pastor said to M. S. that he should have named the parties offended, so also should he have named these: that others might not be suspected. for my part I never heard any such: but I rather fear that the Pastor leaveth out some wordes, and dealeth like the Prelates (who say we deny the Lordes praier, when we cōdemne the abuse) halving the wordes of them that rebuke themselves for it may be that some found fault that the pastors wife or godly women should weare coloured stockings, or make their shoes to minke vwithal; and tinkle, which proud, yong, vain or light women not truse them except they will so crackle and tinkle.

Jer. 43. 2.  
ad 20. 1. etc.  
Amos 7. 10  
1. John. 3.  
9. 10. etc.  
34. Jer. 23.  
with Rom.  
15. 4. 1. Co.  
10. 11. 12.  
Jer. 23. 28  
2. Cor. 2. 17.  
and 4. 1.  
1. Thes. 2. 3.  
Collof. 1. 1.  
Rebel. 12.  
Ezekiel. 39.  
Heb. 10. 12.  
to 24. 1. etc.  
1. Pet. 1. 13.  
16. 11. 1. etc.  
Heb. 4. 1. etc.  
3. and 12. 1.  
11. to 28. 1. etc.  
with 10. 22.  
Rube. 1. 1.  
3. 11. 1. etc.  
1. and 3. 1. etc.  
1. Thes. 4. 6.  
2. Pet. 3. 1. etc.  
Jer. 23. 1. etc.  
Acts. 17. 1. etc.  
and 18. 1. etc.  
1. Cor. 3. 1. etc.  
1. Pet. 3. 1. etc.  
18. 1. etc.  
Rebel. 1. 1. etc.  
with 11. 1. etc.  
1. 2. 1. etc.  
The first  
makes  
themselves  
confes  
they can  
so make  
them / and  
some wo-  
men will





Paul and Peter shal iudg. he will certainly fall for though some professe  
abuse it, yet many godly ones vse it aright: and Peter and Paul exhort  
women to follow the examples of the godly in former times. Yea from  
my heart I wish that there were no other or greater differences then  
about apparell betwene the Anab. professors, ad vs, the I hope we shold  
learne to beare with the til they could be better persuaded: ad shold  
see them in time reforme their iudgment: as in part I have sene ad daily  
see in this land. s.. The P. saith we have learned otherwise then they: it  
is tru: but we have not learned to avoid one extremity by running into  
another. The covetous man, oppressor, or churle may not to avoid his  
vniuit dealing and oppression become prodigal and a wastor thinking  
thereby to get an Hypocriticall name: liberality with discretion standeth  
in the midst, which both the couetous and prodigal (leaving their ex-  
tremities) must follow: modesty and shamefastnes in apparell standeth  
betwene the Anabaptist, the professor, and the proud person, which all  
men and women avoiding extremities ought to embrace according to  
their callings, places, &c. Yea the P. himself in his s.. wordes following  
of comelines &c. condemneth himself and his dealing against his bro-  
ther: for now the letters are come to light it is plain that G.I. desired  
the excess of things onely to be left, comelines, and gravity to be vsed,  
which the P. himself graunteth ought to be, so that eve his own mouth  
& pen witnes & iudg against him. s.. The P. proceeding sheweth that the  
best & finest creaturs are for the lawful & holy vse &c. this is true, & ne-  
ver (that I know of) denied by any who reproved his wives apparel: but  
his smooth wordes must not deceive vs: for (as I stil observe by these spe-  
aches, & phrales in his letter, that his wife learned of him to plead for  
her pride, who vsed in a manner the very wordes, that all the creatures ar  
for the vse of Gods children, so to him as to her) I answer, that they are  
for the vse, & the vse must not deck, daub, or cover the abuse: his owne  
wordes are that there must be a lawful & holy vse, that God the giver in  
all things may be glorified & praised of vs: then not a proud, lustful, or  
vnlawful vse, which offendeth the godly, openeth adversaries mouthes  
bringeth reproch vpon the truth hindereth people for ioining there-  
vnto, & so by all these dishonoureth God, al which fel out by the P.  
wives apparel. s.. yet to ser a gloss as if his wives apparel offended not, he ad-  
deth 7. scriptures. The first sheweth that Abrahā, who was mighty & rich as  
a King sent & gave golde bracelets etc. to her whom he would chuse for his  
son: the second s.. declareth that Queens & Kings daughters were specially  
& gloriously clothed: the s.. third relateth that wise, vertuous and vvorthy  
women being diligent in their callings, preparating things for the Mar-  
chānts, labouring night and day in providing for their families, and guiding  
the in all vprightnes may with their families be clothed according to the

Rom. 14.  
1. cor. 11. 14.  
1. Pet. 3. 15.  
1. Pet. 3. 16.  
1. Pet. 3. 17.  
1. Pet. 3. 18.  
1. Pet. 3. 19.  
1. Pet. 3. 20.  
1. Pet. 3. 21.  
1. Pet. 3. 22.  
1. Pet. 3. 23.  
1. Pet. 3. 24.  
1. Pet. 3. 25.  
1. Pet. 3. 26.  
1. Pet. 3. 27.  
1. Pet. 3. 28.  
1. Pet. 3. 29.  
1. Pet. 3. 30.  
1. Pet. 3. 31.  
1. Pet. 3. 32.  
1. Pet. 3. 33.  
1. Pet. 3. 34.  
1. Pet. 3. 35.  
1. Pet. 3. 36.  
1. Pet. 3. 37.  
1. Pet. 3. 38.  
1. Pet. 3. 39.  
1. Pet. 3. 40.  
1. Pet. 3. 41.  
1. Pet. 3. 42.  
1. Pet. 3. 43.  
1. Pet. 3. 44.  
1. Pet. 3. 45.  
1. Pet. 3. 46.  
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1. Pet. 3. 63.  
1. Pet. 3. 64.  
1. Pet. 3. 65.  
1. Pet. 3. 66.  
1. Pet. 3. 67.  
1. Pet. 3. 68.  
1. Pet. 3. 69.  
1. Pet. 3. 70.  
1. Pet. 3. 71.  
1. Pet. 3. 72.  
1. Pet. 3. 73.  
1. Pet. 3. 74.  
1. Pet. 3. 75.  
1. Pet. 3. 76.  
1. Pet. 3. 77.  
1. Pet. 3. 78.  
1. Pet. 3. 79.  
1. Pet. 3. 80.  
1. Pet. 3. 81.  
1. Pet. 3. 82.  
1. Pet. 3. 83.  
1. Pet. 3. 84.  
1. Pet. 3. 85.  
1. Pet. 3. 86.  
1. Pet. 3. 87.  
1. Pet. 3. 88.  
1. Pet. 3. 89.  
1. Pet. 3. 90.  
1. Pet. 3. 91.  
1. Pet. 3. 92.  
1. Pet. 3. 93.  
1. Pet. 3. 94.  
1. Pet. 3. 95.  
1. Pet. 3. 96.  
1. Pet. 3. 97.  
1. Pet. 3. 98.  
1. Pet. 3. 99.  
1. Pet. 3. 100.

fruites of her hands: the 3.. fourth is of the same nature vwith the se-  
 cond, shewing the honourable clothing of Queenes and Kings daugh-  
 ters, & lively similitude of the glory and beuty of Christs spoule: where-  
 of the vvhole booke of Canticles is ful, and may wel teach al estates  
 dutches, countesses, ladies, virgins and companions vwho follow such  
 princes that God giveth them a liberty in such things, so they abuse it  
 not: the 5 place & declareth how rich men clothe their children. and is  
 an excellent declaration of Gods \* clothing of vs vile sinners. These are  
 the first places he alledgeth, yet none of these will cover his wives ex-  
 cesse: he being pastor of a congregation, far from Abrahams, Kings, or  
 Marchants wealth, yea living of contribution: and vvhich more is in  
 prison and banishment. Touching the two last places, & vvhich he  
 alledgeth they flatly make against his wifes attire and shew that rno-  
 desty and thamefastnes is to be vsed, and outward apparel (of vvhich  
 sorte hers was) to be avoided: and if at all times it be to be avoided,  
 much more vnder persecution: And here I must also demand of the  
 Pastor vvhath he here pretendeth or speaketh, vvhether in any one (whoso-  
 ever) reprov'd for pride might nor do the like, corruptions being of  
 one nature, thogh one greater and fouler then another? but he addeth  
 & that for his wife and himself if any can shew it vnlawfull by Gods  
 vvord they would hearken: thus he said, and so did she: who also would  
 not have thought, that they meant as they spake? but thus they shifed  
 it off, for they did it not when Gods vvord was shewed them, as also  
 other reasons, vwith a place out of the & Acts and mon, Yea thogh after  
 foure or five yeares the wife was brought to confesse that her apparel  
 was a breach of the rules in 1. Tim 2. 9, 10 and 1 Pet. 3. 3, 5. yet the P.  
 and Elders wil not to this day confesse their fault in covering, and dau-  
 bing it, in seeking to discourage the admonisher, and to ensnare him,  
 yea to excom. him. So that thogh the Pastor thus vvrite, he sheweth  
 plainly that he meant not sincerely, but dissemblingly, as Jeremy plain-  
 ly termeth such dealing: and this their dissembling wil more appear  
 in their dealings against the dutch Churches in the matter about choise  
 of Apostates, wherein they pretend vnto them ( who knew not their  
 estate) that if any better were shewed them out of the vvord of God,  
 they vvould be redy to receive it in the Lorde: and yet they knew in

& illas-  
 res must  
 take heed  
 they make  
 not their  
 bodiles  
 dools and  
 their Gods  
 bestowly  
 more time  
 thereabout  
 then they  
 do about  
 Gods ser-  
 vice. Psal.  
 3. 12. 10. I  
 remember  
 Mr. M.  
 that the  
 deane of  
 Doules  
 preaching  
 before the  
 A. twilled  
 the pong  
 with two: ut  
 to read  
 I Job. 1. 16  
 20. 22. and  
 other to  
 waste their  
 power as to  
 end our  
 that waste:  
 It will not  
 judg of the  
 latter part  
 of his  
 speech: but  
 this is de-  
 stered of  
 all estates  
 if they p-  
 ses Religion/ and will be Sarahs daughters/ that then they attire themselves as women fearing  
 God. 1. Peter. 3. \* Zachar. 3. 4. 5. \* The summe of the place was (to my remembrance) that as  
 now they shined so they should shine burning in hel.

their  
 their  
 their

their consciences that they had better reasons from the word of God: and that written with their own hands: if therefore this be not too seeme let others iudge, but of this mote in the due place: onely let me here admonish the Pastor that as he admonished M. Adams and so Nicholast (when they said they would do this or that by Gods helpe) to take heede they dealt not Hipocritically, or tooke the name of God in vaine, so he looker to his own soule whether he be not guilty hereof not onely by this writing to M. Smith, but specially by that which he wrote to the Dutch Churches.

Thus have I set down these things somewhat more largely: they having bene the manner of all his pleadings: wherein whether he used not smooth words: but (by amending) shewed no good deeds: whether thus to allidge the Scriptures be not to pervert them: whether also such dealing be not to cover to daub and to abuse his gifts in the behalf of his wives pride so many yeares: lastly whether his / the elders and people dealing so to catch and ensnare their brethren as to excommunicate them about resisting these things be not unequal and unchristian: let others iudge by Gods worde.

Now let vs return to the proceedings: upon the .j. day following: G. I. came according to appointment: then the elders offered to go to paiser and would have him ioin which they had not done at other times: G. I. perceiving that hereby they would take occasion of quarrelling whether he ioined or refused: if he refused to charge him with schisme / if he ioined to accuse him that he dealt contrary to his iudgment: for they had the last meeting asked him if he would ioin in paiser with them: he answered that they had separated him / and why did they now aske him that: they said they desired to know his iudgment therein: he answered that he thought he could not ioin with them they being obstinate in sins and contentions: which they knowing urged him now to ioin: (I say) perceiving their dealing he told them they ought to deal more carefully with paiser: they consulting together and he urging the how they could take Gods covenant in their mouth and would not be reformed: they proceeded to accusations: G. I. desired the accusations and answers might be written: they would not: he shewed that they perverted his wordes sundry times made promises but kept the not: and none were present who would witness with him so that he desired accus. and answers might be written: that the truth of things might appeare for one as for another: they would not: at length he told them he saw their dealing whither it tended: and that they wrested his speech: for as he had written the things he had against them: which he also the delivered

that not onely for peace sake he did it but that his iudgment enclined that now brought not: they urge him thereto. Comethen not hereby more to the sin of them that devoured houses: and that under a colour of long paises: Mat. 23. 14. Luke 20. 47.





flourish yet the Lord will not be deceived by you, but will discover you as he threatened them Mal. 2. and in his time did it: as also Heb. 2. and 3.

7. After the like manner he also continually almost nightly and openly in his exercises of the word against the sunders of faulte with pride, glauing at them with words of Anabaptistry, fancy / contumacious contention / and such like: casting also at the the temple of Corah / Batha / and Abirao of Iudas. Chā etc. Whiche his dealing as it is condemned by the former places: for what is chafe to wheat? Jer. 2. 28. so also by 1. cor. 4. 2. Wee have cast from vs the cloakes of shame / and walk not in craftines / neither handle we the word of God deceitfully / but in declaration of the truth we approve our selves to ebery mans conscience in the sight of God: yea as he hath answered / when the example of Corah / Batha / and Abirā have bene objected against him and others for standing forth against sins in the pzelates: so the same answer shal stop his own mouth / objecting the same now to discourage the reprobers of sin in his wyse / him self. for the same answer that convinceth sins in a false Church / much more convinceth them in a true.

8. He and M. St. accused me that I begun and ripped by this matter anew being ended at London / and so brake the peace: by which accusation they went about / as continually they have sought / and still do seek / to make me odious to the people: this I showed unto them to be most untrue: and that themselves begun it / sending for mee unto their house: the bringing it before the other elders / afterwards also unto the Church / etc. Unto which they would not yield / till the congregation said that they begun it / as also cleared me: ad here by the stone of peacemaking which they would have rolled upon mee / returned againe upon themselves: as they fell into the pit which they digged for me. Whereupon I the deale twixt them to draw them to repentance for twosins / the one for false accusing of me to be the peace breaker: the second / that they were peace breakers: and (as they would have had me to repent as a peace breaker / so) they being now found the peace breakers / themselves ought to repent: yet they would not be brought thereto / but when I urged it / they condemned me silence / as the congregation permitted it. Yea they are still so far from repentance as they stil behinde my backe grabe forth that I brake the peace: and condemn me as contentious as a false accuser / as evil sinister etc. This their dealing and false accusing of me is forbidden. Lev. 19. 16. Thou shalt not walk with tales among thy people.

9. It hath bene his own doctrine in his lectures by John from the dealing of the scribes against Christ: that if he sinner can find the least fault in the reprober of sin / they wil follow that / and cover themselves: as he exhorted to take heede hereof: but himself forgot it / or had not learned it / for mark his dealing against the reprober of sin / and his covering of his wives pride / sine in himself / as in others / as his own doctrine is a witness against him: so that I cal him to repentance as a trespasser / as a transgressor. Gal. 2. 8. Rom. 2. 8. to 24. for so the scripture there speaketh to him that teacheth another / but not himself / that willberth with one hand and pulleth down with the other.

†. his doctrine and practices are contrarie.



herents by pursuite/ and so I cannot but deal according to Levit. 19.  
17. Deut. 33. 9. **Pea** how earnestly I desire a sound/ an upright and holy  
peace the Lord knoweth.

## THINGS AGAINST Mr. AINSWORTH

the teacher.

1. After agreement in the eldership that the Pastor and I should write  
he was earnest that agreement might be kept / and that as the Pastor  
so I might write / but the Pastor being earnest and sharp against him  
he ceased: this is condemned 1. Thess. 5. 23. for it is to suffer the spirit to  
be quenched : Gal. 2. 25. It is not to hold fast to the end.

2. Though a man may see and hear by his speeches privately that he  
grieveth at these dealings / yet will he not speak openly to help & against  
the might in battel but rather joineth with the / and pronounceth that  
which my accusers and the offenders (whom I have reproved) set down  
against me. This is condemned. Isa. 8. and 51. which forbiddeth to fear  
mens faces or to join in confederacy with such: also 1. Tim. 5. 21. 22. saith  
do nothing partially / partake not in other mens sins / keepe thy selfe  
pure.

3. He confessed his fault in misalledging Math. 26. (about the false  
witnesses) against me/ and now he denieth it / so that he is stil guilty of  
two sins/ first of falsely charging me that I falsified her wordes/ as they  
did Christ: for the witness witnessed the very wordes which I wrote/  
so that I did not so much as wrest them/ which worde (wrest) they now  
use in their new accusation: which I desire may be observed: for so their  
former accusation falleth/ pea they in their consciences knowing that I  
falsified them not use now the worde (wrest) thereby thinking to have  
advantage against me/ but even therein also they were overtaken: for I  
used the wordes which were tolde me / wresting them not one way/ or  
other. Secondly M. Ainsw. is guilty of falsely charging G. J. that he  
falsified her meaning / for he dealt not at all with the meaning of them/  
pea when the Pastor wrote to him/ and asked if she so meant in her heart  
he answered/ that the meaning he left to God who knew her heart / and  
he admonished her of the speech: thus far was he from falsifying it/ that  
he would not meddle therewith: so as M. Ainsw. with them becometh  
a false accuser while (to please them as I fear) he would seem to prove  
G. J. a false witness: whereof I admonish him to repent/ and to mark  
that his own waies come upon his own pate.

4. His negligence and weaknes: for so far as I can remember) he  
promised me to deal against the airtie/ but to this day I could not have  
him to join with me therein/ though I earnestly desired him: this conde-  
ned. 1. Tim. 4. 1. 2. Tim. 2. 15. where commandment is give to teachers  
that they teach/ exhort/ improve/ and rebuke with all authority.

to M. Adams in private 2. by his recalling and otherwise expounding of it in the open congre-  
gation. 3. he offered to write that he falsly alleged it/ but the P. and G. commanded G. J. to  
and would not suffer M. A. to answer the syllogisms.

4 Judg. 5.  
21.  
+ M. Ainsw.  
in the copy  
I gave  
them over  
against  
this line  
thus writ  
ten.  
M. G. I.  
proved al  
so in  
this a fal  
se accuser  
by many  
witnesses  
in the pu  
blik con  
gregation  
himselfe  
yet not  
bringing  
any shew  
of prooffe.  
To this  
G. J. an  
first that  
touching  
his witness  
saith the  
song. they  
are such  
as sap and  
bun/sap as  
pleaseth  
the P. and  
elders: and  
so are not  
meete wit  
nesses.  
Job. 12.  
17. 19. 21.  
touching  
prooffe. He  
answ. that  
he supposed  
it by his  
confession  
A a  
5. his

21. Cor. 5. 2  
+ Psal. 119.  
136.  
+ Eze. 3. 17.  
18. ad 33. 6.

5. His laughing (and so joining with them) when they scoffed at me dealing with the Pastor about the offence which he gave by tpyng his wibes points / whereas he and they ought rather to reprove such things / and to : mourne to see vanity and pride so pleaded for among a poore banished people as also the admonishers thereof scoffed / ad gibed. Such scoffing is condemned in al persons Ephes. 5. 4. Isah. 28. 22. and at such unfaithful teachers hnds wil God requier the blood of the sinners who not onely warne them not / but iohne in their scoffings daubings ad derisions.

+ Page 56.  
+ M. Sl.  
tolde me  
this / and  
was wil-  
ling that I  
should beg  
him her-  
with / and  
publish it.  
Herewith  
also I have  
begged Mr.  
Winsw. ad  
he denieth  
it not  
neither  
would an-  
swere: so  
that his  
silence  
betrayed  
a guilty con-  
science.  
Gen. 42. 21  
22. and 44.  
10.  
mat. 22. 12  
+ Heb. 3. 15.  
to 19.  
+ Luc. 15 / 20  
+ They ha  
ving also  
excommu-  
nicated  
M. Slabe  
these  
things  
came to  
light.

6. In the eldership when the Pastor vsed most bitter rebillings (which are + before noted) I desired him as also the other elders to admonish him thereof / but neither he no: they would: likewise when the P. spake most lasciviously and filthy in the congregation / and said he wold teach it in doctrine / he rebuked him not. This condemned 1. Tim. 5. 21. 22. Psal. 93. 5. and 119. 158. Jer. 23. 9. etc.

7. He sometimes wryting the proceedings I desired him to wryte my ans. as he wrote the accusations / but he would not / or if he did wryte / he would set them down as he listed. This is contrary to the equity com- manded to be vsed in controversies. Deut. 1. 16. 17. Lev. 19. 15 / 2. Chro. 19. 7. etc.

These things were then given in wryting besides sundry other which sel out in the proceedings / whereof also he was admonished. Since those times is also come to light / that he dealt contrary to his conscience and knowledg: for + M. Sl. (who was an elder with them / and dealt in the first breach and proceedings at Amsterdam) hath tolde me / that in the P. and M. St. proceedings M. Ninf. complained that he saw theso caried things / as either the P. would be gone / or G. J. must be excommunicate which (said he) I cannot in conscience consent unto: for (though witnesses sail him / yet) I have seene the apparel / and know the things to be true wherewith he chargeth her: ad said he / if the pastor wil be gone / let him / the Lord wil provide: thus he + the spake / and yet they seduced him that he dealt against me / and pronounced the sentence against me in the first proceedings. God give him to repent hereof and to walk uprightly: but I fear his Apostasy killeth his heart / that he can not with authority rebuke others: yet I wish him truly to repent thereof / ad to be the more zealous now / the more unfaithful that he hath bene heretofore ad thus doing / it shal be a testimony that God wil further help him in al troubles: if he wil not be faithful in the least / neither wil he be faithful in much: for Christ that cannot lie hath so + spoken.

Dealing further with M. Sl. whyp he ad M. A. were so violent against me / he said that the P. and specially M. Stud. drew them thereto + tel- ling them that if I were so well known to them as they knew me / they would not speak in my behalf: that I had a crackt brain / ad so was over- caried: insinuating also / that I was so contentious a man / and so exa- gerated it / as if none could live in peace with me / yet said M. Sl. I have now found otherwise: further they said if I should herein prebaile, they then

then should never rule me: that they must at the least use sharpe woordes against me: whereupon (said he) we were so earnest against you: but we would not perle that they should proceede to excommunication. Which in deede at that time they did not: but they ended the matter very corruptly. Thus by these devices they seduced the teacher and M. Bladsett / and so with the like (it is very likely) they also deceived M. Bladsett / M. Leigh / and sundry others: as also at length the whole congregation / making them of friends enemies to G. J.

I desire the reader to mark this dealing / and consider if profane men could have dealt more unconscionably behind a mans back then these elders did: yea the very heathen Philosophers condemn such dealing / and yet it may be that in their boasted answer they will seeke to buy against cast a coper over this their dealing. Well / the Lord he saw it / and hath now discovered their unchristian and (I doubt not but I may justly say) vngodly dealing / for by such devices have they oppressed us / and brought their purposes to passe / and I am perswaded if ever they write against this discourse / it will be by such devices and vngodly and corrupt men cover their iniquities and corruptions: we rest also assured that God likewise in due time will discover them. And thus much touching the offences admonished and reprov'd in M. Ausworth the teacher.

# OFFENCES ADMONISHED AND REPROVED IN Mr. Studly one of the Elders.

1. He failed and flinched me (as Mr. Settel did / both of them) having promised to loin in admonishing the Pastor and his wife / having also begun to write to the pastor / and urged him to take heed by Salomons example who was deceived by women: yea he not onely failed me / but (being overtaken by the Pastor) became also a dealer against me / and ever since hath bene an enemy to me / because I would not perle as he did / seeking likewise to bring an evil name upon me / and to stir up the brethren against me. This condemned. Isa. 59. 14. 15. Jer. 5. 1. 2. and 9. 4. 5. 6. Num. 13. 32. 33. with cap. 14. 9. 10. 36. 37. Psa. 25. 19. and 24. 10.

2. He kept things in writing against me while we were prisoners ad never dealt with me for them / but (keeping the for a day) two or three years after they burst out / he confessing that he had kept a note of them. This dealing is condemned. Jer. 5. 26. Mic. 7. 2. being called the laying in wait as they that set snares / and hunting the brother with a net: he also spied and kept things in writing against me which fel out in our banishment in deede when we were at sea / and in new found land / never dealing with me for the but to be the in the open congregation. What rules he observeth herein I know not: sure (I am) they are neither according to Christs rule / which scorn. Psa. 11. 10. 1. See hereof ps. 119. 3. Prison banishment / troubles by sea and shipwreck are (I confesse and have felt them) braby / yet thus to be spied into by a false brother as this M. Sr. did is rather heaver: so as the Apostle (not without cause) bindeth them with other in one bundle. 2. Cor. 11. 26. and in deede it is the Lord onely that comforteth / and upholdeth against them. Math. 18. 15.



11. Cor. 13. saith / if thy brother trespass against thee / goe / and tel him his fault be-  
 4. 12.  
 \*Eph. 4.  
 32. Col. 3.  
 12. to 16.  
 1. Pet. 3. 8.  
 1. Cor. 10. 7.  
 to 12.  
 Act. 2. 13.  
 \*He  
 line to that  
 I libed in  
 banishment  
 was in  
 debt and  
 libed of con-  
 tribution /  
 perbe thus  
 by this  
 scoffing ad-  
 ded afflic-  
 tion to my  
 afflictions.  
 1. 13.  
 \*Christ  
 escaped not  
 this re-  
 prob. mat.  
 3. 21. and  
 the servant  
 is not ad-  
 be his lord  
 mat. 10. 24  
 \*He  
 tomed had  
 in bad wife  
 him. Job.  
 16. 5.  
 \*See  
 hereof in  
 the 8. accu-  
 sation a-  
 gainst the  
 pastor.  
 \*The p.  
 own iudg-  
 ment cosi-  
 meth this  
 in his letter  
 to the chur.  
 set down in  
 the pages  
 following.

3. He accounted courteous behaviour in me as Absoloms dealing: here-  
 in (as often) he perverteth the scripture: for the Apostles exhorte to be  
 \*courteous one to another: and if vngodly men had obserued Absoloms ex-  
 ample against the Apostle when he wrote that he made himself al things  
 to all me that he might win some / had they not perverted the scripture?  
 I am perswaded they had: and if Mr. Studley thus pervert the scrip-  
 ture / what good duetie is there / which he may not reprove with the  
 name of one vice or other / as is + vsually the maner of vngodly  
 men

4. He often rebiled me / calling me fond fellow / crackbraine / fanta-  
 stical / etc. he also scoffed + me that I had gotten lads in Amsterdam. whe-  
 reas he knew my poverty to be great: pe a the very same time he tooke  
 occasion to scoffe at me / my apparel thowow poverty being overworne  
 laughing and mocking me that there was a hole in my stocking: which  
 scoffing I desired the brethren to rebuke / but none did / save that M. W.  
 shop and Tho. Michel at one time dealt with him / that he ought not to  
 call me crackbraine. This his scoffing and mocking is condemned.  
 Ephes. 4. 29. and 5. 4. Proverb. 3. 33. and 22. 10. and 26. 18. 19.  
 Iah. 28. 22.

5. When I reprobod him for this his rebiling / and scoffing / willing  
 him to remember. 2. Kin. 2. 23. (where Elisha was mocked with his in-  
 firmity of nature) he was so vexed that he asked me if I were + mad / I  
 answered him (as the Apostle doth. Act. 26. 25.) that I spake the wordes  
 of sobernes.

6. When he heard the p. rebile / scoffe and hyraid the brethren / he ad-  
 monished or rebuked him not / but fel to the same sin with him and + so  
 strengthened him in his evil: which dealing is condemned. Levit. 19. 17. 18.  
 Timothy. 5. 20. 21. 22. Ierim. 23. 9. to 14. for al Brethren much more  
 elders ought not to deal partially / or partake in sins / but plainly to re-  
 buke.

7. He (as the p. accused me that I brake the peace: and themselves  
 were found to do it: so he (as the p.) + berometh guilty of two offences. 1.  
 they falsely accused me. 2. themselves are found the peacebreakers: and  
 so that cometh and + ought to be laid vpon them / which they would  
 have broght and laid vpon me. Proverb. 26. 27. Deuterono. 19. 16.  
 17. to 21.

8. Whē he (I fear in hatred and malice to alienate the affections of the  
 people from me) told in the open congregation that Mr. May reported  
 I wished my brother in his grave / I desired freedom to answer. he as-  
 ked

ked if I had a shameles face/ interrupted my answ. ad hindered it what he could. This dealing in an elder thus to relate openly a slander raised up by one man against a brother/ and not to suffer the brother to answer. but to reproche him is very unequal/ unchristian/ and contrary to Gods commaundement about contr oversies. Deut. 1. 17. Levit. 19. 15. Pro. 24. 23. pea his evil dealing about this matter sundry waies appeared/ first he heard M. Map confesse that upon displeasure (which he had taken against G. J. falling forth with him about William Cilles) he had thought hereof/ and so tolde it to him / so that not of conscience but of wrath he thus dealt. Prov. 10. 12. yet M. Stud. admonished him not/ but rather tooke his part against me. 2ly. I showed him how M. Map had bene taken in divers untruths about William Cilles/ widow Houles / Christopher Sinkins etc. so as he was not to be credited/ especially in his own case/ yet M. Stud. sought to cover these things in him / and brged what he could against me/ so as to end it he drew both of us to protest/ and said that so it must rest: yet in the weeke following the matter was so carried as with M. Stud. consent it came to the Pastors hearing: then also it was brought before the eldership/ where both of us coming/ evn by M. Maps own relating of the matter Mr. Kimworth the teacher perceived so much / as he wished him to take heed that he did it not in hatred: he also in relating hereof altered his wordes three times. 1. that G. J. wished his brother dead. 2. that the wordes were / that he wished him fair buried. 3. he said the wordes were that I wished him in his grave: thus faltered he/ and thus different was he in his wordes/ yet M. Stud. forced me again to protest / which I also did. Notwithstanding he was not content/ but brought it to the congregation: Where also I they drew me to protest. Which dealing (not to rest/ a thing being privately ended/ but to bring it to the elders: being there ended/ not to be retted/ but to bring it to the congregation) I am persuaded is contrary to Christs rule. Mat. 18. 15. etc. yet in all these he resteth not but sundry times byraiderth me therewith: so that his hatred ad malice (howsoever sometimes he would seem to cover it) sheweth and discovereth it self in the open congregation more and more.

And that now this manner of proceeding by protestation or othes, as also the bringing of private charges before the Church without due prooffe may further appear not to be equaleven in their own iudgment, I wil here set down what the pastor wrote to the Church, and was subscribed vnto by M. Stud. M. Settel, M. Bowman, my self and others, the original whereof I have by me: Whereby appeareth that their practise is contrary to their iudgment: the wordes are as follow,

Another question we perceive there is, about bringing before the Church to be examined ad ended by the oth of the party, any such matters, where with a brother shal suspect or charge another, but is not able to bring sufficient prooffe thereof. To which manner of proceeding we

A a iij

cannot

\* See here of in page 161.

† Pro. 12. 17 19. and 25. 18.

‡ For place sake/ and to end the controversy I still yielded to protest: but know no rules for elders to brge me after this manner. § The p. herein his owncase soined with them contrary to his own iudgment/ as appeareth by his letter.

• Whether  
were in  
bonds for  
the sincer-  
ty of the  
truth they  
could not  
consent/  
now they  
are at liber-  
ty and cor-  
rupted they  
both assist  
ad practise  
it.

• The 10.  
the more  
that intime  
it were  
like to co-  
me to be as  
the Spanish  
or English  
prelates  
inquisition  
per G. J.  
speaking  
the like to  
them / they  
perverted  
his words  
ad accused  
him that he  
compared  
the to the  
Spanish  
inquisition  
ad English  
commissio-  
ners. See  
hereof page  
120.

• The 10.  
herewith  
wel / but  
both he ad  
M. Stud-  
often break  
these orders  
and bying matters  
before the Church  
before men be  
convinced of sin  
pea before they  
have dealt with  
them for those  
matters. The  
Pastors own  
writing iudgeth  
and condemnet  
that the same  
ought to come  
upon them  
which they  
would have  
brought upon  
G. J. and  
William  
Asplin. Now  
also vnbrotherly  
accusations  
are to rise  
with him  
and M. Stud-  
perverting  
things after  
their imagin-  
ations.

cannot \* consent, for these reasons following. First, besides that in time it were like to come to be as the \* Spanish or English prelates inquisition: it would also be a meanes to turn the spirituall exercises of the Sabbath into pleading and hearing of every light and trifling matter. Secondly, to what end then are so many rules and commandments given, of having a thing to be found true and certaine at the mouth of two or three witnesses. Deut. 17. 4. 6. Also that one witness shal not testify against a man to cause him to dy, Num. 35. 30. Yea, that not so much as accusation should be received against an elder, but vnder two or three witnesses. 1 Tim. 5. 19. Thirdly, in a private matter broght before the Church, must there be witnes that the party hath bene before convinced of sinne, and must there be no witnes to convince him of the sinful fact, if he deny it, and it be not evident? Math. 18. 16. Fourthly, why did Paul put his accusers to prove the things whereof they charged him. Acts. 24. 13; and 25. 7. 8. if they had not bene bound to prove it: for there it is to be marked that Paul denying the accusation, the accusers were bound to make prooffe, which they could not do. And therefore we could wish in such cases that if any among you will needs be hasty accusers of their brethré without sufficiēt proof or evidence, the rule appointed in Deut. 19. ver. 16. &c. should be done vnto him, as he thought to do vnto his brother. And this vve hope would be a meanes to stay such vnadvised and vnbrotherly suspicions and accusations, as even by the raising of this question, seem to be to rise and common among you.

Touching an othe, as vve doubt not but it is the end of controversy so yet it is to be remembered that the holy name of God is vsed in an oth, therefore an oth is not to be offered or taken but in weighty and necessary causes which must needs be found out, ad where other proof and evidence faileth. And even the example alledged of putting the woman suspected by her husband of adultery, then to purge herself by oth Numb. 5. sheweth that in suspicion of every matter they might not vse it, seing God in this special case provided this special remedy, for staying the husbands ielousy, or finding out and punnishing the vvomans adultery, as appeareth also by other circumstances there

these orders / and bying matters before the Church / before men be convinced of sin / pea before they have dealt with them for those matters. The Pastors own writing iudgeth and condemnet that the same ought to come upon them which they would have brought upon G. J. and William Asplin. Now also vnbrotherly accusations are to rise with him and M. Studley, perverting things after their imagin-

enjoined,

enjoined.

It were long to show particularly how and in what cases an oth is to be vsed: neither is it needfull for vs to do at this time, (eing both there are with you such as can direct you therein, and vve hope also that this question wil cease among you. And thus much we thoght needful to write of these + questions. Wherein if any be otherwise minded, yet let vs strive notwithstanding to keepe the vnity of the spirit in the bond of peace, remembering that goulden rule which the Apostle gave to the \* Philippians, saying, let vs as many as be grown vp, be thus minded: and if ye be otherwise minded, God vvil reueile even the same vnto you. Never theles in that wherevnto vve are come, let vs proceede by one rule that vve may minde one thing,

Thus he then wrote / and thus much I thought good to note concerning his and M. Stubleys vnequall dealing contrary to their own iudgments in time of their sincerity/ changing now the same as their affecti- ons lead them / and covering al their changings by shifts and distinctions: so as Mr. Kriminus (now diuinity professor at Lepden) noted of them that by such distinctions they would keep no certainty/ but they might make new ordinances every year as they listed. And thus much touching the s. thing against M. Stublep.

9. The next is his bzinging things publiquely: before he dealt privately: which if they had bene offences or sins (as they were not / but controversies) he ought to have dealt first privately/ Math. 18. 15. then before two or three: vers. 16. then before the Church: But this he hath not done either in the matter of Mr. Barrow / Richard Gre or Roger Waterer: so he becometh a transgressor of that ordinance/ as is noted in the second offence.

10. He reported to the congregation (behind my back I being not present to answer) speeches which I spake about apparell\* before I came to profess this cause/ as if I had spoken the same since/ thereby making me obious to the people: whereof when I heard and urged him before

The other question was about choice of such into office as had fallen from the true service of God to idolatrous worship. & Why be not pou your self practise that goulden rule/ but force your brethren to be of your iudgment and practice of else excommunicate them: as pou have done William Aps. Dominick Wade/ Joseph Cattam etc.

\* Phil. 3. 15.

16. & This dealing is condemned by the Passors third reason rehearsed in the page before. Not what we have bene but what we are is to be looked into. Ezech. 18. Acts. 9. 13. to 16. 1. Tim. 1. 12. to 17. Tit. 2. 1. to 8. Ephes. 2. 11. to 21. 1. Cor. 6. 11. 1. Pet. 4. 2. 3.

Or otherwise in what case had the Apostle bene who of a strict Pharisee and yet a persecutor/ etc. became a Disciple of Christ: as also many of Gods servants/ who of vile sinners became holy professors and blessed martirs/ whose examples must comfort vs against such byraldings Rom. 15. 4.

the

† I heare  
per that he  
ſtill deligh-  
teth and  
glozieth in  
his cabil-  
ling/and  
queſtio-  
ning but he  
ſhould ſtri-  
be to ſwore  
ſoundly/and  
abold to  
queſtion  
traſſelp.  
Ro. 12. 21.  
1. Pet. 4.  
15. 16.  
1. Tim. 6. 3.  
\* Paſtors  
and rulers  
ought to be  
enſamples  
to the flock  
in love in  
word in  
converſa-  
tion/and  
in all be-  
haviour. 1. Tim  
4. 12.  
1. Pet. 5. 3.  
\* In con-  
ſideration  
there ought  
to be equal  
ad upright  
handling/  
neither  
inclining  
to the one/  
nor the  
other.

the congregation that he had not dealt uprightly ſo to report behind my back/and to ſtir up the peoples affections againſt me: he answered/ that he had thought I had ſpoken them ſince I came to the cauſe/ and ſo ſifted it of / but would not confeſſe any fault in dealing ſo behind my back/ or ſtirring up the people againſt me: which is condemned. Levit. 19. 15. 19. which ſaith : Thou ſhalt not walke with tales among thy people etc.

11. His continual carping and catching at wordes His queſtioning and cabilling about the ſame. Condemned/ Iſa. 29. 20. 21. which ſaith: The cruel man ſhal ceaſe/ and the ſcozful ſhal be conſumed/ and al that haſted to iniquity ſhal be cut of. Which made a man to ſinne in the worde and tooke him in a ſnare wherby reprov'd them in the gate/ and made the iuſt to fal without cauſe.

12. His cruel threatening/ and rigorous bring of the cenſures. Condemned Ezech. 3. 4. 4. which ſaith : The weak have ye not ſtrengthned/ the ſick have ye not healed / neither bound up the broken/ nor brought again that which was driven away / neither have ye ſought that which was loſt/ but with cruelty and rigour have ye ruled them : Where alſo the Prophet further ſheweth the ſins of ſuch cruel rulers againſt Gods ſheep/ threatening the/ and comforteth the weak diſperſed ſheep: which the reader may there read at large.

And thus much touching the offences admoniſhed and reprov'd in the elderſhip jointly.

### Offences admoniſhed and reprov'd in the elderſhip jointly.

1. It was agreed in the elderſhip that both the Paſtor and I ſhould write our accusations and answers/ which he freely did/ but that could I not have/ yea though I earneſtly and continually requested the perſon/ ſince of agreement/ yet could I not obtaine it. This is condemned Deut. 1. 16. 17. Hear the contraverſy betwene your brethren / and iudge righteouſly betwene every man and his brother : ye ſhal have no reſpect of perſons in iudgment/ but ſhal hear the ſmal as wel as the great / ye ſhal not fear the face of man: for the iudgment is Gods. Levit. 19. 15. Ye ſhal not do unjuſtly in iudgment thou ſhalt not favour the perſon of the poore/ nor honour the perſon of the mighty : thou ſhalt iudge thy neighbour juſtly. 1. Tim. 5. 21. do nothing partially.

2. When the ſaw the Church would not allow the attire of the paſtors wife / but rather condemn it / they made the Church to take another courſe / and brought in thirty accusations againſt W. J. ſo that thus to make the flock leave of their duty/ and by caſting ignorance in their faces/ by upbraiding and threatening to make them leave their power is condemned. 1. Pet. 5. 3. Iſa. 9. 16. Be not as Lordes over Gods heritage. I thinke they remember who in the grief of his ſoule when he ſaw their carriage requested them to remember that ſcripture: if they do not,



not/it was \* Mr. Adams/ whom how they bled for speaking against the  
wilde and their dealing/ their conscience will one day tell them.

3. I could not be suffered to answer fully/ but was cut short/ and re-  
proached. This is condemned. 2. Thon. 19.9. Thus shall ye do in the  
fear of the Lord faithfully/ and with a perfect heart. Deut. 16. 18. 19. p. in the  
They shall iudge the people with righteous iudgment: Woe is not the copy which  
law: neither respect any person. Acts. 26. 16. I sheweth that the accused gave to  
ought to have place to defend himselfe concerning the crime.

4. The elders suffered the Pastoz my brother being a party in the  
controversy to be my iudge and to commaund me silence/ they also by  
the congregation to suffer this also: and how can I then looke for an  
equal end/ when mine accuser is party/ witness/ and the cheefe of the  
Iudges in his own case? This is condemned by the former places/ as  
also by Acts. 19. 38. 39. and 23. 30. 35. and 25. 16. For in the cause that  
we profess when we have by the counsell bene referred to the prelates  
who were parties in the controversy / and that they sat as Iudges  
what have we found? have not prisons/ gallowes and banishments  
bene their cheefe arguments/ and our rewards at their hands? and if  
we be stil so referred/ must we not looke for the same? and will not the  
Pastoz confesse it in his conscience to be unequal/ and yet he in his  
case will be cheefe speaker and iudge: excommunication also is his  
argument / and they have it almost as fast as a prelat hath a prison  
Wel/ faith and patience must stand forth/ and overcome both. Revel. 2.  
and 3. and 13. 10. and 14. 12.

5. In the eldership both the P. and his wife scoffed and rebiled me: that they  
the elders reproved them not/ neither would/ being requested/ yea they were dect  
sought to cover and daub it by. This is condemned Lev. 19. 17. 1 Pet. 2. 1. ved by  
with Eph. 4. 29. and 5. 4. and the elders suffering the reprovers of pride  
and sinne to be scoffed and rebiled: what will they do in the end / and To this  
what will be the end thereof?

6. When the P. went about by syllogismes to deteibe me/ the elders  
would not help me therein/ but M. Anst. laughed/ and willed me to passe  
it over: this is condemned as in 2. Thon. 19.9. where faithful dealing  
is commaunded: so also in Eccl. 3. 4. 4. where they are condemned for not with him  
helping and strenghtning the weak: and sure in such cases when a Pastoz  
seeketh to excommunicate his brother / at each other ought not to laugh.  
Ia. 2. 8. 22. he rather should mourne. Jer. 9. 1. etc.

7. Though I shewed to the elders the great dishonour that came to  
by others should say that they were joined with him at Middel. In his mobles did it thoro  
his hypocritical gloses and ratiage the same shal also answer himselfe for me. 2. these brethren  
deal unfaithfully with me and against such both Jerem. complin. Jer. 9. 4. 7. which I desire  
the reader to read and confide: Jer. 5. 31. Over against these wordes M. Anst. wrote thus.  
These are the things which alwaies required due proof: which being made God wil  
ling repentance shalbe called for.

To this I answer that I gave proof: but what forder proof I should shew them I shalke of/ ad dis-  
courage the haichness. 2. M. Anst. (as since is come to light) berep. dissimble and tocke  
Gods name in vain: for himselfe had confessed inough to M. Sl. concerning her pride/ of which  
see in p. 84. and yet he thus dissimbleth contray to his own conscience. Thinketh he that the  
Lord seeth not his dealing: though he dissimble with men yet God is not mocked Cal. 6. 7.

God/the reproach vpon the truth / and the offence given to all sortes of people by the Pastors wiben active/per thep would not urge her to repentance/but shifted it of/ and sought occasions to entrap and reprove me. This their coldnes/negligence oꝝ fearfulness is condemned Rebel. 2 and 3. Thou hast a name that thou livest but thou art dead. Iſah. 59. 4. No man contendeth for truth. Jer. 9. 4. 5. Trust not in any brother, for every brother will use deceit/and every friend wil deal deceitfully : and every one will deceive his friend/and will not speak the truth.

8. In the eldership when thep could not get their wil about Jer. 3. 3. then thep raised up thye accusations/ad therewith not prebailing thep brought in thye other / and at length bring G. I. with many things augmented them to thirty accusations oꝝ articles/ and brought them to the congregation(as is noted in the second offence) but would not grāt me a copy of them to consider of. This their gathering of accusations/ carping/ catching/ and seeking advantages at mens wordes is condemned Iſah. 29. 21. They made a man to sin in the worde/and took him in a snare that repoyed in the gate. Jerem. 5. 26. thep lay waite as he that setteth snares / they have made a pit to catch men. Luke. 11. 53. 54. The Scribes and Pharisees begun to urge him sore / and to provoke him to speak of many things. Laping waite for him/and seeking to catch some thing from his mouth wherby thep might accuse him.

9. When thep could not prevaile by their devised accusations thep misseged a civil magistrate/which argued great wrath ad hatred against me: for as the civil magistracy is good and the ordinance of God Rom. 13. so to with it oꝝ turne it to rebeng is to abuse it / as Amaziah did. Amos 7. and John. 8. 28. etc. Mat. 27. 11. etc. the chief priests ad elders persuaded the governour and the people to do that which they desired/ setting a smooth glose vpon their action. If he were not an evil doer (say they) we would not have delivered him vnto the: these also after the like manner persuaded the people that if G. I. had not bene contentious/ a false accuser etc. thep would not have dealt against him : and having now got the people to their bent / they cover their dealing by the title of the Church / that the Church would not excommunicate him if he had not deserved it.

10. Their desire of aging and rebuking the reprobers of sin: robbing and as it were pleading for sinners. This is condemned Levit. 19. 17. Where we are commanded plainly to rebuke sinne. Rebel. 3. 19. which exhorteth to be zealous. Iſah. 29. 21. Amos 5. 10. Which cry out against the discouraging and hating of them that rebuke sin.

11. Their promise breaking/ not giving a copy of the proceedings as they had promised. Condemned Rom. 1. 10. it being there reckoned among the greivousest sins. Psal. 15. 4. promise keeping is one property of the godly: and what then is the breach? 2. Tim. 3. 3. such promise breakers are forgetful of. For civil honest men would not so deal/ and in civil controversies men grant copies of the proceedings : and should elders

then

then in a true Church deny the like benefit? But how greater then is their fault to break it/ having before promised it? If their deedes were according to truth they need not fear to let them come to light: for they are a multitude/ I am but one: they have and plead against me their authority/ I am but a member: they are learned and exercised in controversies/ the Pastor accounteth me ignorant etc/ and so I feele & confesse my self to be: so that they have many advantages against me: but they want a good cause/ and therefore they and their advantages in the end will fall.

12. The elders would write the Pastors accusations against me/ but not my answers though I earnestly desired them/ and if sometimes they did/ they would leave forth part and pervert my wordes as they pleased: this as the former unquall dealing in judgment is condemned by the same scriptures. Deut. 1. 16. 17. 2. Chron. 19. 9. 1. Tim. 5. 21.

13. They passed over 9. of 10. of the reasons which I brought to them/ wherby I could not ioin with them in the seal of the covenant/ and would not examine them reason by reason or particularly/ but handled which they pleased/ and kept secret which they saw made open against them/ by which secretly they covered their suffering & the open and grosse sinner to ioin with them in that holy seal/ having not openly repented. Their passing over what they please / and handling what they list is like **Id. Byrdwells** and **Id. Giffords** dealing against the cause which we profess: for they passe over sundry matters which are against them as if they were of no weight/ when in deed they cannot clear themselves/ or finde an answer / and yet condemn vs: and therefore what these elders would rebuke in them for such dealing/ the same rebuketh themselves: and in deed both they and these thus dealing are condemned **Job 3. 2. 3.** by **Elihu**: who sheweth that **Jobs** friends could not answer him/ and yet condemned him: yea as they / so these vse great wordes to discourage men if they could/ and spare not to cast in their malice hypocrisis in their brethrens faces / and yet they will not deal or answer uprightly.

14. They have continually since I rebuked them laboured secretly & openly to make me odious in the eyes of the brethren / so that I may say of their dealing as **Jacob** said **Gen. 34. 30.** and hardly can they speak peaceably unto me: whether also they deal not with me as **Josephs** brethren dealt with **Joseph** for opening their evil to their Father let their deedes declare / and I hope their consciences wil one day tel them: yea if I would have peelded to them I might have been an elder among them/ but peelding not/ they have more and more (by all the means they could) dealt against me. The Lord work in them true repentance.

15. Their corruption in choise of officers: for whom they please they being an elders daughter is banded up. I have alway at London and here persecuted this and am now confirmed therein by that which **Id. Glade** (who was an elder with them) hath related unto me concerning their dealings. Wherof see Page 185.

William  
Ellis and  
R. Jackson  
were  
sed (as was  
thought) be-  
cause Mr.  
Dr. affe-  
ted them.  
I have  
in Stud.  
letter bp  
me which  
sheweth  
that Dr. Ellis  
was  
apostasy  
was suffi-  
cient to de-  
bar him:  
but now  
when they  
otherwise  
pleas'd it  
not suffi-  
cient to de-  
bar them  
since those  
him.  
I have  
this  
to the / and  
since they  
have so pro-  
ceeded now  
what they  
will do in  
the end the  
Lords know-  
eth.  
Jer. 5. 31.  
I have  
in a bill  
giving  
witnesses  
as a  
testimony  
for London  
hereabout

will make officers / and who please them not / shall not be : they would  
not : chuse William Ellis, and Robert Jackson who had the most free  
voices : but would have : Dranshal Mercer and Jacob Johnson  
who had not above one or two free voices : and would chuse them with  
suspended voices : yea when exceptions came against them that they  
had apostated / they sought to cover it / and said it was not such apostasy  
as debarred them from office / it was but a slip : so where they please  
not / any small thing is enough / and though no such exceptions came  
against them / yet may they not be chosen : for when they could not ha-  
ve whom they would they chose none at all : Now whether this be to  
deal sincerely or partially and corruptly in Gods holy things / let the  
Godly byrighr iudge.

16. Many reasons were givento them in writing that Apostates  
ought not to be chosen into office / but they would write no answer to  
them : this condemned / Eccles. 12. 9. 10. for there the more wise the  
preacher was / the more he taught the people knowledge and caused the  
to hear / and searched forth and prepared many parables. The preacher  
sought to find out pleasant wordes / ad an byrighr writing the wordes of  
truth.

17. Having at length peyled not to chuse an apostate / least there  
should be an evil presider / yet they begun the controversy about it againe  
and so sought to deal not ouely contrary to the rule which is in 1. Thes. 5  
22. Abstain from all appearance of evil / but against their own iudge-  
ment and conclusion / so that if they will needes pproceede their sin shall be  
the greater.

18. When three witnesses / William Asplins Mother Deas / and Anne  
Colper brought in reasons about Jacob Johnsons Apostasy / the elders  
passed over al / and (being affected to him) rather trusted him being but  
one / and that in his own cause. This is condemned. Deu. 1. and 1. 6. and  
17. for in the matter of apostasy (if it be told) it ought diligently to be enqui-  
red into. Deu. 17. 2. 4. 5. and we ought to be zealous of the Lords glory  
and in his behalfe. Revel. 2. and 3.

19. The Pastors and elders so cary and catch at byethren / threatening  
them also with authority that they are afraid to speak. John Nicholas  
confessed in private his sin that he was made afraid / and that he rebu-  
ked where they rebuked contrary to his conscience : he promised also to  
confessed it openly in the congregatio / but he did not / and now is be-  
come as they are / ad loineth with them in their transgressions further.  
Thomas Odal speaking (as he said) his conscience they nippt and by-  
raided him with Anabaptistry / ad so he was discouraged. Wil. Doulter  
likewise was discouraged being byraided with his infirmities. William

Asplins  
per the Elders shifted all off / and sought rather to bring a blot upon W. A. then to perib. + They  
byraided John Nicholas with hypocrisy / and he so was discouraged / but he should rather by  
satisfactions have shewed that he was no reſect / so should they byraiding have bene a freer  
piche helping to cleanse the 1200 remanants / but not a fire to consume him as it hath. Zac. 13.  
8. 9. 11. 1. 2. 3. Ezech. 22. 18. to 23.

¶ Apl. also speaking his minde they called him contentiuous and partaker  
with all evil me: and yet (as the man to their faces said) they cannot p<sup>ro</sup>  
ve but that he alwayes stood out against sin/pea when the whole con-  
gregation erred about the matter of excommunication/ the Lord gave  
him to stand forth against them al/and he was found to have the truth  
on his side.

20. They also make the witnesses afraid so as they dare not speak ad  
freely witnes the truth: and as the **J.** and **Mr. St.** had (while they were  
imprisoned) entangled and entrapped **J. Nicholas** (before named) in his  
speeches about the **J.** wives apart: where by he confessed they wearied  
him that he would deal no more therein/ so they with the other elders  
stil use the like course as appeareth in Goodman **Martin/ An. Colper/**  
**M. Bowman/ M. Bellot/ Abraham Pulb.** and others. Thus to deal is  
condemned by the rules appointed for iust iudgment/ ad due proceeding.  
**Deut. 1. and 16. 2. Chzou. 19.**

21. They gave M. Sl. (who they admonished as a decliner from the truth) the liberty of writing which they would not give to me standing forth against their corruptions and sins. Again they are more earnest to excommunicate me then him/pea they defer him that they may proceed against me/which declareth the to be more earnest in their own case then in the Lordes: Whereupon I requested the to remember. Pag. 1. 4. 9. with which toin the Apostles complaint. All seeke their own/ ad not that which is Iesus Christs. Further any excuse wold serue if he came not: but when I had business which could not be deferred/ and (with al duety ad reverence which I coulde) desired the to excuse me/ and any other time (which they woulde appoint) I wold come/ yet they woulde not but proceeded on in their hast/ brought the matter to the Chur. ad afterward accused me that I refused to come when they sent for me/ as if I had contemned the: which the Lord knoweth I did not: for (howsoever they abused their places and authoritie for which they must answer to God/ yet) I accounted the true officers of the Church/ and therefore of conscience & revered them.

22. Whē I desired time to write (which they granted to Mr. Sl.) they said I deluded the Chur. reviled me as a contentious man etc. which partiality, false accusing/and reproching are condēned agb the places before mentioned/ so also by Psal. 15.2,3. and 34.13,14. Job. 6. 14,15. Jā. 4.11.ād now they have hind and secue the writings/I appeal to their consciences whether I have not hastied considering how much is written in so short space: and have not deluded the Chur. by craving time,pea so short time granted they me that I must some times write the wholenight thozow to cōpasse it within the time/ but their byging me to do things in hast and within so short time was (not bulike the Pharisees partise) thereby the sooner to entrapme/and thus they fill foght to make the rejoyce of their sins odious according to the D. doctrine in his lectures upō John. And thus much touching the E. jointly. honour the seing Gods ordinance about this is not observed. Etc. 4.8. etc. r. 15.20



# OFFENCES ADMONISHED AND REPROVED IN the congregation.

They be-  
gins but  
were first  
hindered  
by the P.  
and Mr.  
St. preach-  
of promise  
about the  
gown: and  
afterward  
by their  
threats ad-  
vices  
wholly dis-  
couraged.  
\* I have  
heard that  
Mr. St. had  
dealing  
with them  
about yet  
such  
counsels like  
round hose  
they were  
presently  
left/ and so  
no doubt  
the rest  
would ha-  
ve bene if  
he and Mr.  
St. had  
beene faith-  
ful. Jer.  
23.21.

3 If this  
were a sus-  
picion cover-  
ing scoffing  
they in 3. a.  
28.22. Jer.  
20.7. ad all  
scoffers  
might easi-  
ly cover the  
selves: but  
the Lord  
seeth the hearts  
and men must  
judg by the words  
Mat. 12.36. 37. \* They would thus ex-  
cuse Mr. Sillor: flanderer and yet in the matter of musk/whom S. I. answered that he might be  
mistaken the Pastoz would not rest therein/ but would have him confesse overbearing.

1. The congregation hath lost their power: they once spake against  
pride/ but now have no courage. This condemned Jer. 9. Rebel. 2. and  
3.2. John. vers 8. Job 6.15.

2. They proceeded \* not to try the apparel/ speeches/ and behaviour  
of the P. Wife whether it were to be allowed / or to be repented of.  
Contrary to 1. Thess. 5.21. Job. 18.17. Levit. 19.15.

3. The P. and his wife have now at length (tho' now a constant stan-  
ding forth against them) acknowledged moze / then ever the eldership  
or congregation would offer to bring them unto: for I never heard the  
urge them to any thing. This (as I take it) bewaileth a great negli-  
gence not onely in Mr. Studly who first dealt in it/ but in the eldership  
and congregation: and by this acknowledged the Lord openeth to the  
their negligence: for if they had dealt uprightly / no doubt the Pastoz  
and his wife would have left of/ and have made a sound confession/ as  
now they do it in parte/ very feightly and suttellly: namely / if or where  
in we have offended we are sorry, but not confessing that they have offer-  
ed: yet I am glad they confesse thus much / hoping the Lord will  
wooke the rest in due time / and I desire the Eldership and congrega-  
tion to confesse their negligence in not labouring faithfully to bring the  
to repentance. Levit. 4.13. etc. and 19.17. Rebel. 2. and 3.1. Col. 5.2.

4. They reproved not the Pastoz: for most unadvised and filthily  
speech / neither doth he as yet acknowledge his sin therein: condemned  
Eph. 4.29. and 5.4. Neither admonished they him/ Mr. Studly/ or the  
P. wife/ rebiling/ scoffing and mocking the reprovers of them: so as one  
of them were encouraged by another/ and others by their examples fel-  
to the like mocking/ namely John Nicholas/ John Dales/ Christopher  
Bowman/ Richard Clarke/ no man rebuking them/ but rather by their  
laughing joined with them in their evil: onely Tho. Michel found fault  
that the Pastoz called G. J. foole/ and that Mr. Studly called him crach  
byaine and mocked him that he had got lands in Amsterdam al men  
knowing how poozely he lived/ but they covered al by this/ that they  
did sit not in their hearts/ and they would acknowledge no fault: the cal-  
ling foole is condemned Mat. 5.22. the scoffing and mocking Ephes. 5.4  
for bidding leasting etc. and specially elders should be ensamples to the  
flock in al integrity and gravity/ in word and conversation/ etc. Tit. 2.7  
1. Tim. 4.12. Vea such mocking was used Jer. 20.7. etc. but mark what  
was the end in the chapters following.

5. As they rebuked not scoffing etc. so also they did not admonish  
or pray to repentance Mr. Bellor and John Phelps/ slanderers of G.  
I. in the open congregation / the Pastoz excusing it/ that Mr. Sillor  
seeth the hearts/ and men must judg by the words Mat. 12.36. 37. \* They would thus ex-  
cuse Mr. Sillor: flanderer and yet in the matter of musk/whom S. I. answered that he might be  
mistaken the Pastoz would not rest therein/ but would have him confesse overbearing.

Bellor

**Bellot mistakes the matter.**

6. As the eldership, so they make promise with me in not giving me a copy of the proceedings according to their promise and agreement. See more hereof in the 11. offence admonished in the eldership.

7. In like manner as the Eldership/ so the congregation would not  
cause my answers to be written/ and yet suffered the dealers against me  
to write what they pleased: This dealing neither righteous nor equal/  
of which also see more in the 12. offence admonished in the Eldership.

8. The Church also discouraged the rebukers of sin so much as they could/and rebuked them:as namelp in this matter:in Jacob Johnsons apostasy/and in Mr. Slades declining:and on the contrary covered the sinners. This condemned P<sup>ro</sup>v.24.23.24. Isah.5.20.23. and 30.1. Ecch.13.

9. The congregation are not my iudges but suffer my accusers to be my iudges : for the Pastor and Mr. Sturley my accusers sitting as cheefe iudges commaund me silence / sett down with the other elders what they please / and then aske the consent of the congregation: pea there hath not bene any thing set down against me / whereof they two have not bene the cheefe devisers and decreers / Mr. Ainsworth the pronouncer / and they draw the congregation to give consent. This condemned by the whole course of the Scriptures concerning righteous iudgment. Deuter. 1.16. and 16.17.18. etc. 2. Thym. 19.9; John. 4.24.

10. I desired the congregation that seeing the Pastor was partie  
and accuser in the controverſie (as himſelf thogh with much adoe had  
confessed) he might stand forth and accuse me / and not be iudge in his  
own cause/ but I could not obtē in this of the congregation / he still sit-  
ting as p̄ncipal among the iudges. Thus the pleader for sin / and  
the sinner being iudge against the reprober of his sin / & what could be  
looked for/ but to be condemned by him except the Lord should woꝛke  
extraordinary? and if an elder should be iudge in his own cause/ who  
would eber reprove him? yet the Pastor and M. Hinsworth pretend  
that Moses was iudge in his own cause / which is most vnttrue as I  
have shewed: and thus by perverting the scriptures he sought to cover  
his dealing/bleared the eyes of the people/ and would have dissuaded the  
reprober: and in deed I do selfe confesse (to the declaring of my weak-  
nes and sin in not standing forth continually against his wives and his  
sins) that it is not flesh and blood that standeth out against him: for if  
I found not examples in Rebel. 2. and 3. of greivous things in true  
Churches/ yea in the officers thereof / I durst not stand forth against  
him and the whole Church/ but by these two chapters as also Isa. 66.  
5. Iohn 9. 34. 35. and such like the Lord in mercy giueth me comfort:  
To him be al praise. Yea I further confesse that my soule hath beene  
so troubled that I could not but speake / and without boasting to re-  
late it/ the Lord/ who knoweth al secrets/ knoweth what teares these  
things have cost me sundry daies and nights: and if the Lord had not

3 Some  
thought that  
I came to  
the cause for  
my brea-  
sther sake:  
but had it  
been so I  
had long  
ago fami-  
lied for me:  
he did any  
adversary  
waile up so  
many esta-  
blishments and  
his many  
means to  
dilate me  
from it as  
he and M.  
Dr. have  
done: the  
Lord giveth  
the to repel  
that it be  
not laid to  
their charge  
Psa. 55. 12  
13. 14.  
2 Tim. 4. 16  
2 Thim. 4.  
peres now  
abominable.  
Psal. 119.  
126.  
M. Dr.  
did I. Mr.  
while we  
were yfso-  
ners were  
earnest a-  
gainst these  
things but  
the P. and  
M. Dr. dis-  
courage  
I. M. in  
migrate/  
insinuating  
him in his  
misdo. also  
having in private  
their part  
faithful man?

of his infinite mercy & brought me to his truth for his truth sake / these dealing hath bene such towards me these 4. peres as might have brought me from the cause / but praised be God who giveth to go through these and al other trials / and he for his name sake make me faithful for ever / and ever: he also add some unto his Church who may help to creep out against sin: for sure it is time that the Lord \* lap to his hand / else sin will creep on very fast to his great dishonour and the reproch of his truth. And let them know there is nothing secret but it shall be revealed / and there is nothing hid but the Lord will bring it to light. This I speak to the sinners among them / if they repent not.

Thus I then wrote, but could finde no remorse, or help among them: but as the P. and Mr. Stud. had seduced the elders, so did the y also the congregation, wherevpon I likewise admonished it after this manner in writing, besides sundry other offences, which (as in the elders particularly and jointly, so also in it) fell out in the proceedings, and were admonished.

They receiving these offences thus noted in writing / and beginning to read / the Pastor vpraided G. J. with Clapham: John Nicholas and M. Bowman compared him to Mainstone and Clapham: G. J. answered that for those men they must answer their own case: he was now to deal in his: as also he would bear their vpraids / willing: M. Bowman and John Nicholas to looke to their consciences: for the dales had bene wherein they had stood against these things though now they were unfaithful and become enemies: M. Bowman wared hote: G. J. stirred breged his conscience: then the C. dealt about the accusations: G. J. desired that things might be written: they would not / they proceeded in reading them: the Pastor and Mr. Studley tooke occasion to laugh and gibe at the accusations: G. J. tolde them they had more neede to weep: they vpraided him with M. May / he answered that he hoped God would clear him thereof / as he had cleared him of the slander in the star chamber: the P. rebuked him that he rehearsed those things: he tolde him he was perswaded he ought to observe and relate Gods mercy therein / and while he lived he would / they then dealt again with the accusations: G. J. still requested them to shew him the favour which Mr. Slade had / namely that things might be written: but he could not obtain it / then they appointed him to come before them again on the sixth day following: he going awap believed that God would give them to see their sins and repent: then said Mr. Unsworth was admonish you for your overrariage against our Pastor and his wife: G. J. answered I am perswaded though I had said much more I had not bene overrariet / seeing they repent not: and you and others who have spoken secretly & and will not openly do it / you are to be admonished and to repent: hereabout passed some wordes betweene them: then the pastor wordes. Isa. 29. 21. M. Bowman also became unfaithful. Psa. 107. 14. 17. 37. 3. M. Dr. also having in private spoken against their dealing / but being by them corrupted taking their part / and bestir their very wordes / so that I map complein and say. Who can finde

spake to G. J. and bid him remember Cozah/Dathan/and Abiram: G. J. answered that he abused the scripture as the prelates do the same example against vs: that he often had + had answer thereto: and willed him and the brethren to remember the brethren \* of Joseph.

Commencing again the 5. day of the weeke following as was appointed/ M. Stud. said to G. J. that he had writings from him / and asked if there were all the accusations/ he answered there were al so far as he then remembered: for they kept not promise with him to let him have a copy of the proceedings/ so that he could not set down al as he desired that he also had remembered more: they asked what they were / and whether he had them written: he related them and said he had notes thereof/ but not full written / the Pastor then dealt about his wives speech in wishing her self a widow for a yowits sake: at length \* he confessed that he had asked his wife if she so spake as he confessing that she used some such speech / he had tolde her that it was an idle speech.

G. J. hearing this/ said he was glad/ and wished that he had so answered/ when she was first admonished, for then had it stopped many troubles: but then he sought to entrap the admonisher by asking him if she wished it in her heart: and reproched him that he received tale bearers: they proceeded/ and asked proofes of the other accusations he answered that if they pleased to write his answer / and the proceedings/ he would: much time was spent in reasoning about writing/ at length M. Ainsworth asked G. J. reasons why he so urged writing/ he answered that these troubles being grown to a great controversy/ and al were against him/ none with him to witness the proceedings/ the same grounds and reasons moved him to desire things in writing / which moved them to desire conference in writing where they dealt for the truth namely that the truth of things might appeare: 2. that \* some of them had said he had spoken things which he did not remember/ whereas if things were written it would be a sure witness what was said on both partes. 3. things written may be better marked. 4. If things were written/ and both parties subscribed thereto / and had copies thereof/ then it should alwaies be apparant what was done/ so as not theirs or my word should neede/ but the writing should be a sure witness (al men by nature being partial in their own case) / it was agreed in the Eldership that both parties should write/ and he desired that promise might be kept: here M. Stud. bzake G. J. of/ asked him about his daughters apostasy/ and would have him \* prove it: he answered that it was a publique fact / and sundry in the congregation could witness if they would: they urged him to name some: he desired the brethren and sisters present/ who could witness to speak/ or he would name the: none would speak: then he named Mr. Bishop and his wife willing them to witness as befoze God. Mr. Bishop put it of / as if he would not medel therewith and that she had confessed her fault in private: the P. and Mr. Ainsworth said that it ought not to be brought publique. G. J. desired them to set that down under their hands that open idolatry

1 Bee the  
answ. unto  
this obsec-  
tion in the  
preface to  
the P. p. 12  
12. and 13.  
\* Et. 37. etc  
\* Sp. a the  
row stand-  
ing forth  
the P. is  
brought to  
confess that  
he had con-  
demned the  
thing  
which he so  
many times  
pleaded  
and sought  
to cover.  
3 Reasons  
why G. J.  
desired the  
proceedings  
and his as-  
wers to be  
written.  
1. M. Ains-  
worth.  
2. Though  
the fact  
were open  
and well  
known to  
them/ yet  
they put  
G. J. to  
proofe: and  
this they  
did/ having  
found both  
the brethren  
failed and  
durst not  
witness  
against the  
but if this  
be upright  
draling let  
expressing

& Thus is  
 now spide  
 iudgment  
 in behalf  
 of the el-  
 ders daugh-  
 ter: but a  
 bare accusa-  
 tio against  
 G. J. brought  
 by Mr.  
 Clapham and  
 ended in  
 private:  
 must perbe  
 brought to  
 the elders:  
 there also  
 ended per  
 must it be  
 brought be-  
 fore the con-  
 gregation:  
 do not these  
 things wit-  
 ness that the  
 elders are  
 partiall in  
 their  
 pronounces:  
 ¶ An Ironie  
 is a mock-  
 ing speech  
 when one  
 contrarie is  
 signified by  
 another.  
 ¶ An hyper-  
 bole is an  
 excess of  
 speech whe-  
 re the chang-  
 of speech  
 is very  
 high and  
 low.  
 ¶ Let the  
 Godly wise Judge whether the Pastor do by these figures rightly cover their mocking of the  
 that repobde their sins I Job. 28. 22. Jer. 20. 7. to 10. ¶ Mark their conclusion / and in derde such  
 to their practise but Christ and his Apostles teach us otherwise Joh 3. 20. 21. Acts. 15. 1. Peter  
 3. 15. 16. Reuel. 1. and 1. ¶ Mr. Winsw. chargeth G. J. uniuersally for he offered the answer, and  
 prooves which he had written (which are before set down pa. 129 to 135.) also larger answer and  
 prooves if they would gear them equal trial and write his answer as they did M. Sl. ¶ Mark  
 how M. Sl. hasteneth to excommunication,

ought not openly to be confessed: they would not write it: but said it  
 was their iudgment: G. J. shewed from Deut. 13. 8. etc. and 17. 24.  
 4. 5. that such ought not to be kept secret: but they sified it of / and  
 said that G. J. charged John Sales with scoffing him: he answered  
 that so he did by bidding him appeal to the world seeing he would not  
 rest in the Pastors and elders iudgment: the Pastor covered it by  
 the figure Irony: by Christs speech sleepe on: by Eliashs mocking  
 of Baals Priests: G. J. answered that by figures the Pastor might  
 so cover and daub by all such as before he had sought to cover his intem-  
 perate speeches by the figure & hyperbole: and if this were a right  
 course / G. J. also (though there had bene over carriage) might say / it was  
 by an Hyperbole: but he was persuaded brethren ought not thus to deal  
 in controverfies falling out among themselves: further that Christs  
 speech was without sin. Elias also he did it not to his brethren: here  
 Goodman Asplin standing by said / that if he had said but half so much  
 to any brother / it would not so be put by: Whereupon the Pastor rebu-  
 ked him / and there was much adoe / asking him if he would take parte  
 with G. J. he answered that he was persuaded he and the brethren  
 ought to hear and try things equally / that having bene sick he was not  
 present at the former proceedings / and being now present he desired  
 that he might have liberty to speak as he was persuaded / and not so to  
 be taken by: the Pastor answered that they had concluded / if an en-  
 quired after this matter or any dealings of the Church / they should  
 not be answered / except they would charge the Church with some evil  
 done: they reasoning hereabout M. Winsworth asked G. J. the p-  
 poses of his accusations: he answered if they would write them / he would  
 shew them. Here again was there reasoning about writing: the Pastor  
 asked William Asplin his iudgment concerning G. J. his answer / he  
 said it was his duty to hear and try both before he iudged: here the  
 Pastor again compared G. J. to Clapham: and Mainstone: G. J.  
 answered as before. M. Winsworth spake and said / that G. J. would  
 give no prooves: G. J. requested and charged him as before God to  
 speak the truth: and not to accuse him & wrongfully: for he was so far  
 from refusing to give prooves / that he offered the clean contrarie / if the  
 proceedings on both sides might be sett down / and promises kept that  
 to the truth of things might appear as also he had offered the answers  
 and prooves in writing / and they would not receive them. M. Stud-  
 stood by and said then admonished G. J. to repent of his slander & a-  
 gainst the / G. J. answer. that the matter ought to be equally tried / before  
 they could so give sentence in their own cases: he again being hote said  
 they did admonish him / ad if he would not repent / they would proceede:  
 Godly wise Judge whether the Pastor do by these figures rightly cover their mocking of the  
 that repobde their sins I Job. 28. 22. Jer. 20. 7. to 10. ¶ Mark their conclusion / and in derde such  
 to their practise but Christ and his Apostles teach us otherwise Joh 3. 20. 21. Acts. 15. 1. Peter  
 3. 15. 16. Reuel. 1. and 1. ¶ Mr. Winsw. chargeth G. J. uniuersally for he offered the answer, and  
 prooves which he had written (which are before set down pa. 129 to 135.) also larger answer and  
 prooves if they would gear them equal trial and write his answer as they did M. Sl. ¶ Mark  
 how M. Sl. hasteneth to excommunication,



Willing him to be redy if they sent for him on the Lords day: and so for that time they eded. G. J. going away said, the Lord give you to repent and worke better hearts in you towards me.

The Lords day following towards evening two came vnto G. J. from them/willing him to come the Lords day following at 4. a clock before the Church/at which time he comming Mr. Studlep begun ad said that the Church had commanded him to bethere to know his answer if he repented of the sins wherewith he was charged. G. J. answ. that they had in wordes said he was a slanderer/a false accuser/contentious etc. but they could not pprove these things: that he had requested at their hands equal & dealing/and could not obtem it: here Mr. St. interrupted him/and willed him to answer if he repented: G. J. desired of the Church to have libertye frely to speak: Mr. Studlep said the Church ought not to suffer it: hereabout was some stir/the Pastor and Teacher being willing that he should speak but Mr. Studlep would not/and his word prevailed/stil asking G. J. if he repented / else they would pprove: G. J. answ. that he heard they had read accusations against him vnto the people in his absence the Lords day before/ stirring up the hearts and affections of the people against him/hereat Mr. St. was very angry/asking who of the Church told him so much? he answered that if they had done wel he neede not be angry that it was tolde: but their so dealing behind his back / and not suffering him to be present to answer argued they dealt not uprightly. Mr. Studlep stil called to him if he repented: he desired a copy of the accusations that so he might consider of them: Mr. Stud. said he should not have any: M. Ainsworth said they were not accusations but things related/G. J. desired a copy of them. M. Ainsworth asked him what he answ. touching his overcariage and contentions dealing against his sister / the Pastor/the elders/and the congregation? he answered that thus they termed the admonishings of them / but could not pprove that there was overcariage or contention: that the people so accounted of Jeremy/pet that he was not so: that he desired equal handling/ and things to be wittien: they would not/ he offered them wittien reasons why he desired witting: they would not receive them / he earnestly desired them to receive and read them / but they would not: they were as follow.

## GROUNDS AND REASONS OFFERED TO THE

Elders. and congregation, shewing why G. J. desired that the proceedings in the controversy might be written.

1. First Job. 22. 20. 21. Where two reasons are given of witting: the one is to show the assurance of the words of truth: the second is that he may answer the wordes of truth to the that send to him. And in these behalfes G. J. desired witting/first that the truth may ap

pear / and be well weighed. **2<sup>ly</sup>** that when others shall ask of send / he may shew and send them the proceedings in truth / and the certainty thereof / when it is under both our hands.

**2.** A second ground and prooffe is. Eccles. 12. 10. Where it is said that the Preacher sought an upright writing: or (as the original is) a writing in uprightness. From which place we learn that we may seeke a writing in uprightness: And surely in a controverſy / wherein I have bene so long threatened with the censure / yea the highest / even excommunication / I am perswaded that it is my duety to seeke a writing in uprightness.

**3.** A third ground is / Acts. 15. 2. to 31. Where we finde in the controverſy / that there was as speech / so also letters written to the Church / and the Church referred to both: namely the letters / and the messengers. Now our case being not of ability to maintain daily attending for answer from a Church / or to send messengers to Churches / if the proceedings be sett down in writing / other Churches to whom I appeal / or another Church whose help I crave / may the better consider of it. And therefore I do desier that both you and I may set down our case / ad the proceedings under our hands / that so other Churches may the better try them / iudg them and end the by the word of God.

**4.** Fourthly / the matter having bene in hand foure yeares / and first the pastors wife was in sin / then the Pastor joining with her made himselfe guilty also / afterward he got the eldership to him: Now also they have drawn the congregation to them / and are against mee: these things I say considered / I desier to have the proceedings under your hands in writing / that so I may have it to witness the truth to other Churches: Which if you refuse / I appeal to other Churches / and as opportunity serbeth / will get the help of some one Church or moe to deal with you herein as God shall give ability / and means.

**5.** Fifthly I desier writing / because it wil stopp much scoffing / and reviling: for the Pastor and elder Mr. Stud. being both my accusers and iudges / they speak their pleasures / take liberty to scoffe / and cover their scoffing / giving / and scojning in such manner / as I hope they would be ashamed to set it down under their hands / or to suffer it to come by some mens eyes.

**6.** A first reason is / that the Pastor with the elder being the Pleaders for his wife / they speak what words and so largely as they pleas: When I should answer / either I am commaunded silence by my accusers / or in one word or other they go about to entrap me: Whereas if there were writing / things might be moze directly set downe it being as free for mee / as for them. But in their speeches they overloade me with their authority / ad overbear me with their reproches so much as they can.

**7.** Moreover they being many to reason / and I but one / yea the Pastor

**2.** He that meaneth and doth uprightly will not deny to seeke out and give an upright writing.

John 3. 21.

**3.** Writings subscribed will witness truly on both sides without partiality.

**4.** Judges long and sundry troubles are / many persons also against some their writing is most needfull.

**5.** Writing stoppeth scoffing etc. Men also use more liberty in speaking then they will do in writing.

**6.** It granteth equity to both parties.

**7.** Reasoning in words much sooner

Pastor learned/and running in reasoning / and no doubt by questioning  
goeth beyond me/and overtaketh me with words/ I hope by writing/ overtaketh  
they would be prevented. As for example/ On the Lords day he que- a man the  
stioned go with me / that he made me peeld that I would not follow reasons  
one to excommunication about apparel/ Which/ (when I came ho. written.  
me/and weighed) afterward I saw I was overtaken in by him : for I matters  
if any shall continue obstinate in the breaches of the rules. 1. Tim. 2.9. of indiffe-  
etc. and 1. Pet. 3. 3. etc. they are to be censured as appeareth/ 2. Thess. 3. seriously  
14. with Matth. 18. 15. etc. So that the Pastor by words may go be- to be wel-  
yond me in reasoning/ yet the truth is the same : of this I'm more in the ghed whe-  
sure the reason. ther the be

8. Further/they being many:and sometimes foure or five of the  
speaking together/How can I answer them all/How can I escape en-  
trapping/How easly is memory troubled? How is the understanding  
by multitude of speeches hindered from conceyving aright : or made to  
concrete wrong/ or an iſſe/ And in deed the inconveniences are very ma-  
ny/where there is such confusion of speech/and a multitude against one  
man:And therefore to avoid all these,I desier to have the proceedings set  
down under both our hands in writing.

9. A ninth reason is/ that a man of learning authority or words/  
may for a time overtrap/and over bear a matter of truth / by using in  
great shewes for a false matter / If a man onely iudge by the outward  
speeches/and have them not also in writing/that so he may further try-  
them:for while a man looketh to the Pastors / and elders words/pre-  
tending unity etc..their is great show/ and appearance to be of their  
iudgment in matters: But when one trieth them by the word of God/  
he shall find/that if hee peelde to them/he is deceived/ yea and peeldeth  
unto some vntu-les / and then with what comfort of conscience can he  
walk? Therefore I'll desier things to be set in writing with the proofs  
from the word of God/that so there may be a sure and full weighing of  
them : That the learning or gifts of men may not overbeare the  
truth : but they may be discerned/and truth may prevail.

10. A tenth reason is that things can not be so weighed in a sudden  
speech/as they may/ if they be set in writing. And therefore I also de-  
sier writing.

11. Again all men are not of like capacity to conceive a mat-  
ter. Upon a sudden men may peeld unto that / which after- by words  
ward in their Consciences they will be greeved for : Which often over-  
also I have known to happen in this congregation : Now if any and  
oppres  
the truth  
which they

cannot so easly do by writing/ but they will be discerned. Such is the Pastor and Mr. Dr.  
surrept in reasoning and abusing of the Scriptures to their purposes/that I am persuaded/ if  
they repent not the Lord will requier it at their hands to discover their falsities in the eyes not  
onely them whom they have deceived/ but of all men. 1. Sa. 9. 16. and 13. 18. etc. Heb. 2. 18. 2. Pet.  
3. 16. This appeareth now more plainly by their cautions. 10. Things written may be better  
weighed. 11. Writings helpeth mens wants,

if things were written / they might have more deliberation / and so  
judg aright. And therefore I so desier writing.

12. Moreover some men have said (as namelp Mr. Knifton and  
Mr. Bowman) that they spake such and such things / which are not  
remembered : also I am charged to answer that which I do not /  
and to refuse to give pzoofes / which I likewise do not : Now if the  
pzoceedings and answers were written / the speeches and answers  
would appear what they were.

13. Further / it is the surest / and carefullest way to write : for  
in thine to come it may be apparant what was done / and so not our  
mans wordz / or others should onelp be heard / but the writings also  
should declare.

14. Moreover / this was the agreement in the Eldership at first /  
as the best course : that both parties should write. Now lawfull pzo-  
mises and agreements are to be kept : and therefore I desier that it may  
be had, and vbed.

15. Lastly / pou being become more vnequal then open adbersaries  
unto me / the same grounds / and reasons / which are sufficient ad move  
pou to desier conference in writing when pou are before them / they also  
are much more sufficient in a true Church whp a brother should desier  
and obtain the pzoceedings in writing / when the controuersy is betwixt  
him and the Church / he haying not any to wimes for him / that so the  
writing may witness the truth : as also they being a multitude may  
ouer bear him behind his back / whereas the writing would answer in  
his absence for him and declare the truth / writings being stronger then  
wordes. John. 5. 47.

These are my reasons / whp I desier writing : Now whether this  
be to be so contentious / let other Churches iudg. I beseech pou be-  
theyen to consider these things / I desier not pzo longing of the time / nei-  
ther to delude pou (as pou say) : In respect of pou I am very sorp to  
see pou so bent against me / and such scoffing and derision vsed towards  
me but I am not better then my pzoecessors : pea Iereim was so  
accounted and asked. Jer. 15. 10. and 20. 7. etc. In respect also of the  
reproches which are already and which will be if things be not amended  
and repented of among you I am sorp and much greeved / but in respect  
of my self / that the Lord hath passed over my sins / and namelp my two  
former weakneses / and giveth me now to stand forth against your  
sins / being a wretched sinner / and unworthy this honour to stand forth  
for a Godly and sober walking in a true Church / herein I say I am  
much comforted / desiering • that I may strive / till I overcome. Revel.

1. Iets a  
shortness  
what's spo  
ken and  
done in the  
pzoceedings  
13. Men  
may forget  
the pzoce-  
dings / and  
what wor-  
des passe /  
so that writ-  
ing is a su-  
rer recorde.  
14. Writing  
being pro-  
mised and  
agreed vpo  
the promise  
ought of all  
men to be  
kept / much  
more of  
elders Psal.  
119. 4.  
1. Tim. 3. 8  
Psal. 12. 2.  
1. Thim. 12.  
33. 38.  
1. Tim. 4. 12.  
15. A true  
Church  
ought to be  
most wil-  
ling by  
wordz  
writing to  
witness  
that their  
wordes are  
wrought  
according  
to God : if  
they will  
not / it is a  
token their dedes are evil. Job. 3. 19. 10. 21. 3

If the adbersaries should call you contentious for  
desiring to have things written I doubt not but you would shew that it were no contention:  
now I pray you shal not pour own answer be turned vpon you pleading your corruptions :  
we must bear the burthen and heat of the day not onelp before open adbersaries / but euen in  
the vncpard and Churches of God. Psal. 66. 12. Mat. 20. 12. Revel. 2. 2, etc. 3. 14. 43. 2.

and 3. Which chapters I pray you all/ (as you fear God) to read/ and consider wel: for surely they are chapters/ which show vs our estate as in a glasse/ and lap them to heart I pray you: for else the Lord will come against a whole Church. as against one mā ther being not & respect of persons or multitude with him.

They wholy refused ad would not receive these reasons/ M. Stud. til calling for G. I. his answer. or they would procede to excommunication: he offered his answer in writing/ they would not receive it / but made shew as though they would procede to excommunication: G. I. tolde them/ he then appealed to another Church for help/ desiring the to stay their excommunication / and to let another Church hear and determine betweener them: the Pastor asked what Church he would appeal to? he said the Church of Norwich: the Pastor said it was popish to appeal to one Church: Mr. Studley spake disdainfully of that Church. G. I. answered if it were popish to appeal to one / he then appealed to the reformed Churches as he could finde meanes thereunto: he also told Mr. Studley that he spake so basely and disdainfully of the Church at Norwich because they had admonished him for things they saw amiss in him: the truth whereof I often perceived by his earnest inbeighing against them/ ad disgracing them as a simple people/ his reason being that they rebuked him about his apparel: & not declaring in truth the true cause or the whole cause of their admonishing/ and dealing against him/ for as since appeareth (by a letter written by Mr. Dunt the Pastor there unto the Pastor here) he was dealt against by them for waightier matters then apparel/ even for usurping authority.

The vvordes in the letter vvere thus.

\* That the said Mr. Daniel Studley (when Goodman Debnam was in prison at London, and two of the elders, the deacon, and he vvere in prison at Norvvich, euen then) did put by Tho. Ensner from the spirituall exercises, and the vse of that gift that God of his rich mercy had given vnto him: and did put in place for spirituall exercises one Bradshaw a man so openly and manifestly knowvn of evil behaviour, that he was of thai whole Church vterly refused to be received as a member vnto that Church. For this his not private but open deede (writeth M. Hunt to this Pastor) vve desier that Mr. Studley may be dravy to confes his sin, to repent, and so amend. This vvas vvritten to the Past. 1600. the 6. of the 3. Mon.

Now let the Godly wise iudge what was the true cause of M. Stud.

But at length he is discovered. Mat. 10. 26. Luke 12. 2. \* A note of the accusation/ which Mr. Hunt D. of the Church at Charfa. laith against M. D. St. & This fel out about 12. yeares since if not more, so long since is it: that he first shewed his usurping and proud minde / howsoever he usually carrieth himselfe very smoothely/ and demurely/ as is also noted of Mr. C. in the troubles at Frankford.

1. Rom. 2. 17.  
1. Pet. 1. 17.  
Gal. 2. 6.  
3. If G. I. had refused any thing of these so will fully: then would (and might in) have accounted him wilful/ heady/ and obstinate. Now that they them selfe so deal are not the guilty of the same/ namely of obstinacy of refusing to hearken/ of pulling away the shoulder/ shutting the eyes/ ad stopping the eares: Zach. 7. 11.  
+ M. St. keepeth secret the chiefe and principal cause of the dyethims rypobing of him at Norwich.

displeasure



1. Th. 2. 14  
 2. Job. 16. 5  
 3. This I  
 knowe  
 beinge it to  
 be true, he  
 exaggerat-  
 ing often  
 there thin-  
 glicity/  
 Ignorance  
 weakness  
 etc. and  
 labouring  
 to stir up  
 the Pastor,  
 and his  
 affections  
 against  
 them after  
 he came  
 forth of  
 prison and  
 were in  
 our charge/  
 as also in  
 the time  
 of our  
 imprison-  
 ment.  
 \*The  
 Church of  
 Norwich  
 for the elder  
 siter, and  
 if ther be  
 weakness  
 they are  
 not to be  
 despised  
 but helpe:  
 but such is  
 M. Dr.  
 pride, that  
 he regard-  
 eth not  
 neyther chur.  
 and hindereth the P. from prebding to be tried / and iudged by them as M. Dr. the dutch pre-  
 sbyter observed. \* He knoweth in his conscience that even whē he toine in these troubles I entred  
 ed him to earthen things moze moderatly. His gesture shewed such a nature as I canot describe  
 except I should compare it to a bzaling womans chiding. \*The F. sought peace, and yet when he  
 came over catched end they so perverted matters that they also communicated him.

displeasure against him / howsoever he pretend otherwise / and let the  
 Pastor looke to his conscience that he have dealt uprightly in this ac-  
 tion betwene them : I fear he hath not / yea I fear that as Mr. St.  
 helped him to daub in his wifes case / and strengthened him in iniquity  
 so he recompenseth him with the like but the Lord seeth / and I thogh  
 hand some in hand they shall not go unpunished.

Thus much I thought good to note concerning Mr. D. the true  
 cause (as I take it) bring now come to light of his hatred and that his  
 so base esteeming \* of the Church of Norwich / that so the people and  
 others may better discern and know him / ad his dealing / he s craftily  
 seeking by all means the decrease and disgrace of that poore remnant.  
 Let vs now returne to the proceedings: there being speach about appea-  
 ling the Pastor cunningly insinuated still to the people that it was to  
 make one Church subiet to another: that it was a disgrace to them as  
 if they were not able to end matters : then Robert Jackson / Abraham  
 Pulver / Mr. Bowman / Antony Tatcher and divers other begun to  
 speak to G. J. not to appeal that he should not be so proud ad shameles  
 as to stand against a whole Church: G. J. seeing the Pastor thus to stir  
 up the Brethren he desired he might have leave to answer / Mr. St.  
 still brake him off / but he proceeded and said touching the Pastors speach  
 of popish as before: that also such appeal was lawfull and warranted  
 by Acts. 15. Here Mr. Ainsworth would have interrupted his speach  
 but he desired he might have liberty to answer they still would stop  
 him / but he proceeded on / that it was not pride or shamelesnes to stand  
 forth against a whole Church they pleading for sin etc. Bebel. 2. and 3.  
 Jerem. 7. Hof. 2. that thogh they having once stood forth / but had  
 lost their power / and so were become dead / yet they must not be angry  
 at others that would not preb / and be wavering as they were : Here  
 Robert Jackson who is to hate and hasty ( yea as I may truly say  
 abounding in perversities ) begun to reproch / G. J. with contentiousnes  
 that he troubled the Church: and spake so hastily / that he could not utter  
 his wordes : G. J. willed him to speak moze moderatly / and not  
 to be so perversely angry. While these things were Robert Bailly com-  
 ming in brought letters from the Pastors and G. J. Father / which were  
 to perswade them to peace: as usually he wrote / and much desired that  
 such breaches might be stopped / the Pastor read he letters openly: the  
 brethren hereupon urged G. J. to preb for his Father sake: he answered  
 that he revered his Father / and would preb whatsoever he might  
 in a good conscience / yet still remembering Deut. 32. 9. as also his \* Fa-  
 ther desired a holy peace / and not that he should do against a good con-  
 science / which the brethren now did.

This thus ended / Mr. St. brought forth a letter of Mr. Bartolomew against G. J. wherein he wrote to M. Bellot that he was contented: G. J. answ. that the P. was in the same contrition: He also bishped to know by what rule this brought things private in publique meete being about the same / he further answ. that touching the matter betwixt M. Barrow and him / it was about the exercise of prophesie / and Mr. Barrow being now at rest w<sup>ch</sup> the altar he would not speak against him / but for their so dealing he saw no rule / as also he was led to shew the truth of that controversie / if they would hear it and if he offended therein he would reeld: while G. J. thus answ. M. St. would often interrupt him / but he still proceeded. Then M. St. vbraided him with saying: M. Mairs accusation: G. J. said / M. St. I see you like nothing but to disgrace and discourage me, for you ended that matter privately / yet you brought it before the elders: here also it was ended: notwithstanding you also warned me to come before the congregation about it / but handled it not: you vbraide me still with it / what these points vbraide things meane / let your conscience tel you. Mr. May also being present vbraiding G. J. turned himself to him / saying: M. May do you should the cause / he said y<sup>e</sup>: well (said G. J.) this I aske you because I doubt not but the L. will the rather disprove you: here M. St. stopped G. J. but he protested ad said / that he doubted not but as God had cleared his brother and him about the matter in the star chamber: so he would in the next treat the P. spake ad was angry that G. J. spake herof: he answ. that must needs. M. St. vbraiding him as he did forced him so to answer and the case. 1. Thm. 2. 3. being not unlike he would relate it to Gods praise / and his comfort: ad that the reader may know it / I will shortly observe it / yet not naming the party he having confessed his sin and evil dealing therein / and that under his hand / which we yet have by us.

Thus it was: the P. being prisoner / a matter of controversie fell out about the P. affairs: many offers were made to the party to end the controversie by sundry means / to which he not reelding suite was committed against him / wherein he was overthrown: whereat (as also by accidents that fel out in the suite) he was so displeased / that he exhibited a bill in the star chamber against the P. as a suborner / against the J. and G. J. as perjured persons / he followed the matter very hard / wherein if he had prevailed / we had lost our ears / or some such greivous punishment should have bene inflicted: Which I saw sundry times besal to be done in the street: yea he followed it so hard: as G. J. for his part requied that if thorow the iniquity of the times (as we see in the primitive be Church. and times of persecutions many were falsely attainted in civil matters / and overthrown to disgrace the professing and suffering for the gospel) if I say they should be condemned / he would labour with patience to bear it / and commit the success to God: at length the party having spent much / and seeing he could not prevail went (as he called him) to the Archb. of Canterbury: being one of the prison counsellors and of the Lordes of the star chamber: thinking that he (being one of the ad techon / to prepare ad provide against the hardest things that can befall a blessing of God. 2u. 14. 26



bided him to give glop to God: **G. J.** answered that so said he: **th**en: **I**sa. 66. 5. who also excommunicate their brethren. At length: **th**ere in the congregation stood up and said they could not consent to the excommunication seeing **G. J.** was not obstinate // but desired equal trial offered his answer in writing and appealed to other reformed Church: hereupon they being some feareth/ad they consulting it was concluded (notwithstanding **M. Stubbles** egerne) that **G. J.** should bring his proofes in writing the 5. day following. At this meeting the **Pastor** brought letters which **G. J.** had writen wherein his wife was commended. **G. J.** answered that in deede he wrote those letters when he was **M. Boid** his wife and when the **Pastor** first married her she then earling herself verp smoothly framing to take admonitio in good part and making faire promises/ but being not/noz doing in trash which she framed in shew and becoming moze proud/pea daubing and pleading for her pride/she lost her honour: and in deede as a sinner repenning she not to be vpraided with what he hath bene but to be rdozred so a righte-  
 teous man of woman offeoding may not cover their iniquity with their former ozate: as the tree falleth so shal it lie.

Having concluded on the **Lords** day that **G. J.** should bring his proofes writen // the **Pastor** and **Mr. Bishop** came to him the day following and delivered unto him a writing: wherein they said those things were counted for which the Church was minded to proceede and to which he should bring his answer and proofes the 5. day of the next week: at which time he conuning **M. Stubbles** asked for the proofes: which he answered that he had writen part and most require moze time for the rest/as also a copp of the proceedings whereat they had gathered the accusations: they denied a copp: **M. Stubbles** **Mr. Bowman** and **Mr. Bellot** speaking much against **G. J.** the **Pastor** also said that he beluded them: he answered no: and that he would fully answer them/ but they had granted him to shoyt time: they said they would see so much as was done/ he answered they should see it together if they willed him to fetch that was done: he answered he would so as he might have it restored: this they would not promise/ but said he should have a copp: he answered that he desired to have his own because one had relation to another/ and so he could moze easily finde them: this they would not peeld to: then they read othe accusations in a paper about the proceedings at **London** and in s new found land about letters between the **bishops** also about **M. Setrels** and **Mr. Stubbles** sailing and smiting: herat **Mr. Stubbles** called **G. J.** to him and secretly in his eare called him hypocrite: **G. J.** answered that he spake in malice bidding him take heed that came not vpon him/ which had come vpon some that so spake // pea and vpon **Mr. Sl.** reproching me as some

See hereof page 133. etc. See hereof page 134. etc. **W. B.** reproched me in person but himself fel awap/ and God have the praise/ he hath preferred me. **Mr. B.** also said that I had bath myself shewd hypocritical dealing with his wives daughter. Mar. 7. 3. 4. 5.

1 Job. 4.3.  
to 1. and 1;  
4. etc.  
and 1. 2. 3.  
Job. 4.3.8.  
This is  
plainly con-  
fessing here  
with / Exo.  
21.7.10 13.  
The Pass.  
indignum  
is also ac-  
cording in  
his letter.  
page 172.  
tho 2. now  
he pacifies  
the contra-  
ry: do this  
perfection  
be the scri-  
pture table  
purpose.  
With such  
force may  
be put of al-  
l indignities  
as he pla-  
ces. But the  
question is  
not of fa-  
shions and  
apparelled  
men to me  
and women  
but of those  
which are  
particular:  
and as it  
were that  
the rule be  
mean and us-  
ner of a  
countrey  
appropriate  
to the one  
ser. See page 135. 136. & If the Jews earrings and Rebekahs bracelets wereant a Pass. wife to  
exceed in gold things under persecution let the godly judg. M. S. had bene an elder with them  
had observed their manner and dealing and in deede their falling out discords sundry things  
in them as we before noted.

before had: telling him further that Job was so reproched of his wife  
but the Lord cleared him and Job in the end must pay for them: the  
M. Stud. openly called him Pharisaical hypocrite / he answered that  
M. Stud. was not the first false Prophet / and that the Lord would  
frustrate him. The P. again begged G. J. about alledging. Jer. 23. G.  
J. answered as before that he by boasting sinning as they did / must be  
content to hear the like rebuke: here the P. urged G. J. to protest before  
God and the Lord Jesus Christ as to answer in the great day that he  
accuse brought dishonour to God / reproch to the truth and greife to the  
with in and without iustly in the several things. He 1. requested proof  
that he might make such protestation: they alledged 1. Mat. 3. 31. 32. he  
answered that that was where witnesses could not be had / but here were  
witnesses: and so needed not protestation: 2. p. he answered that by this  
protestation the P. went about to deceive him by urging it to be iustly  
in the several things: for they were as sticks in a faggot / and were to be  
considered jointly / all of them together making the offence grievous:  
whereas some one alone considered might seem small / and be easily ex-  
cused or broken: this he would not heare / but still urged the protestation:  
then G. J. turned to the P. wife / and asked if he dealt not with her  
before her marriage to reforme her selfe according to his estate / not na-  
ming any one particular: to this she would not answer. The P. then  
named particulars / as the tyeing of her points / and with laughing  
sought to put it off as also most ridiculous things were spoken / which I  
will not name / except int heire answer they call for it: when with laugh-  
ing and ridiculous speeches they could not daunt G. J. the P. would cover it /  
that he might. We that fashion as she used knit stockings which men  
use: he answered that for all fashions might be covered and shifted / that  
he also dealt not with her for one particular / but for the things joined  
together which were named in the paper. The P. further laboured to  
cover his wives wearing of 4. or 5. gold rings together by the Jews  
earrings and Rebekahs bracelets. G. J. answered that touching ratings  
though used by the old Test. yet no warrant for poore members of the  
Church in the new Testament: as also touching Rebekahs bracelets  
they would not cover his wives excessive: the one being in prosperitie / a-  
bundant / and wife as to a Princes sonne: the other under persecution  
none of the richest / and wife to a Pastor imprisoned: but answer G. J.  
what he could the P. overruled all with authority / and would often  
command G. J. silence / comparing him to Clapham: G. J. answered  
that he himselfe pleading for pride might better be compared with Cl.  
Then M. Sr. upbraided G. J. with M. Blade. Pea. said G. J. M. S.

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and that you **M. St.** are discovered / and that when you holde by the  
finger / and wink with the eye / then some bad matter is a working. **De-**  
clare **M. St.** was more: then the **P.** urged **G. I.** with **Numb. 12.** that  
he dealt as Aaron and Miriam. **G. I.** answered that he perverted that  
scripture / as he had done many more / and proved to his face that **M. S.**  
was wise and his were whole contrary / **Moses** not standing for open sin.  
**Moses** bring not under persecution / **Moses** being a Magistrate not the  
Priest: they also dealt with **Moses** about his calling etc. where as **G. I.**  
did not in the least thought deal with him about his calling / but in that  
respect reverence him etc. but the **P.** would still command him to be  
silent: Goodman **Asplun** speaking that **G. I.** might have liberty to speak  
and be heard the **P.** upbraided him with olde matters. **M. Asplun** tolde  
him he ought not to upbraid him, and that he charged him unreasonably: and  
so some controversy fell out betweene them: at length they began to con-  
clude that **G. I.** should have more time to bring proofes / and bidd him  
to trouble them no more: he answered them that he troubled them not / but if  
they repented not / the Lord would trouble them: then they appointed him  
the next 5. day: so he going away, the Pastor bid him remember **Cozah.**  
**G. I.** wished him to remember **Revel. 2.** and 3. that the Lord would  
come against them / and yet he had a few names.

The next 5. day **G. I.** coming before 3. a clock. **M. St.** said they  
had staied for him: he answered that the meeting before he had staied till  
over three uncalled for / and now knew not how long to stay / that they  
had granted him so small time / as he was forced to write night and day  
till that hour / and scarcely could finish it: then **M. St.** asked for the  
proofes: **G. I.** delivered them to him / requesting the Church and elders  
to see if he had deluded them / by asking more time as the **P.** pretended.  
**M. St.** receiving / and looking upon it / in a scornfull manner / made a  
wonderment at the largeness of the writing / and holding it by in his  
hands aloft / said / lo here (brethren) what a volume he hath brought / and  
so made a strange wondering: **G. I.** answered that the matters of  
4. pears controversy would aske some quantitie of writing / desiring the  
to read and weigh the answers. Then they consulted whether to read  
them or no: **G. I.** tolde them that he had done as was laid upon him /  
and if they would read them that was his desire / if not / he must have  
patience: they turning over the writing passed the greatest part of it  
over / and came to that point of the Churches leasing her power / about  
which they made a great stir. **G. I.** desired that they would read the  
writing in order / and not pass over the ground and proceeding  
not leave the first / and come to the last: but first deal with  
the ground of all the trouble / contention / and hatred / namely

so often to be to disgrace and discourage them / who rebuke their corruptions must not be  
bright men having a good cause: for even the Prophets and Apostles met with such / but the  
Lord in time found them out. **Isa. 28. 14.** **1 Cor. 13. 4.**

\* To leave  
out to add  
and to cha-  
ge the wo-  
des of ad-  
monition  
is also to  
bush with  
them.

\* Jer. 9. 7.  
Rebel. 2. 4.  
and 3. 1.  
2. Jer. 5. 3.  
\* Chogy at  
first the p.  
would not  
peers that

\* S. 1. 1.  
fact was a  
declining  
but counter  
deb against  
William  
Giles. 10.

Woman  
and G. 3.  
pet when  
it came to  
admonition

that Mr.  
10. was  
admon-  
ished; then  
the Pastor  
with his  
good  
mouth is  
named it.

3. Mr. 5.  
16. Phil. 1.  
27. and 3.  
15. 12.

\* They  
argued the  
Church ad-  
monition into a duty

namely the pride of the Pastors wife: but they would not read in azber / but read a peere here and there as they pleased: then he tolde them they dealt with him as they deal who write against the truth / picking out some matters / wherebp they may make vs odious / wherein they may seeme to have advantage / or set a glose vpon them / leaving forth the principall: yet they would not hearken / but proceeded to that of the Churches losing her power. G. I. answered as he had written / namely that 1. they left out 2. halfe the wordes of the admonition / the latter part being a proof of the former / 2. by bp scripture Whase / namely they have no courage for their truth: they have lost their first love: thou hast a name that thou livest, but thou art dead: looke that ye lose not the things ye have done, where the verp word (losing) is used / so as they ought not to have taken the admonition in so il part. 3. he showed proofes in sundry particulars that they had lost their power. 1. in that they had begun to stand forth against the Pastors wives pride: but by his shifts ad threatenings left of their power to bring it to a full trial and end. 2. they were zealous against George Cleaton when he seemed a litle to decline and went to the dutch tempels / now they shewed not such feruites but were contented (thowm the elders seducing) to consent that Mr. Slades case and the dutch Churches was all one / and yet many differences were shewed vnto them as 1. that the dutch Churches are growing one: Mr. Sla. was a declining. 2. they go on so far as they are come: he goeth from a sincere way where corruptions are left to one where the same are retained. 3. he a member of this particular body and congregation: they not / but a whole Church / and so great difference in the courses to be used. 4. Mr. map dealt fully with him in his own tongue: which we cannot do with them in theirs. 5. there may be a final proceeding by ths one Church against him as a member even to excommunication: but so there cannot be against them by vs we bring but one Church / and they one also. 6. we being banished / strangers among them / not understanding their tongue / and having freedom of conscience permitted vnto vs among them / are by our confession / praetise / profession / conversation / persuasion and love to draw them 3. forward / and so far as we are come to walke with them by one rule etc. but have not so far (as I see pet) authority to proceed against them: so as their case much differeth from his. 7. he hath ismed / given the hand of fellowship / and walked with vs / they have not. The Pastor to cover his dealing in persuading the people that the dutch Churches and Mr. Slades case were al one / alledged Acts 1. G. I. answered that many differences were between Mr. Slade and them in the acts. 1. theirs was a controversey / Mr. Slades a fact. 2. circummission which they strove for was once commanded: this fact of Mr. Slades going to the Idol tempels alwaies / forbidden. 3. they had

the Church ad-  
monition into a duty / and so the Church was a party: Mr. Slades was a faction contrary to the Churches and his former praetise / and so he was banished as of office and jurisdiction. \* Gen. 17. etc. Act. 13. 1. 3. Gen. 12. 2. 4. 1. Cor. 6. 17. Rebe. 14. 10. 11. John. 4. 21. 10. 24. Rebe. 12. 8. 2. Kin. 10. 27. and 23. 17. 1. Cor. 8. 9. to 13.



